

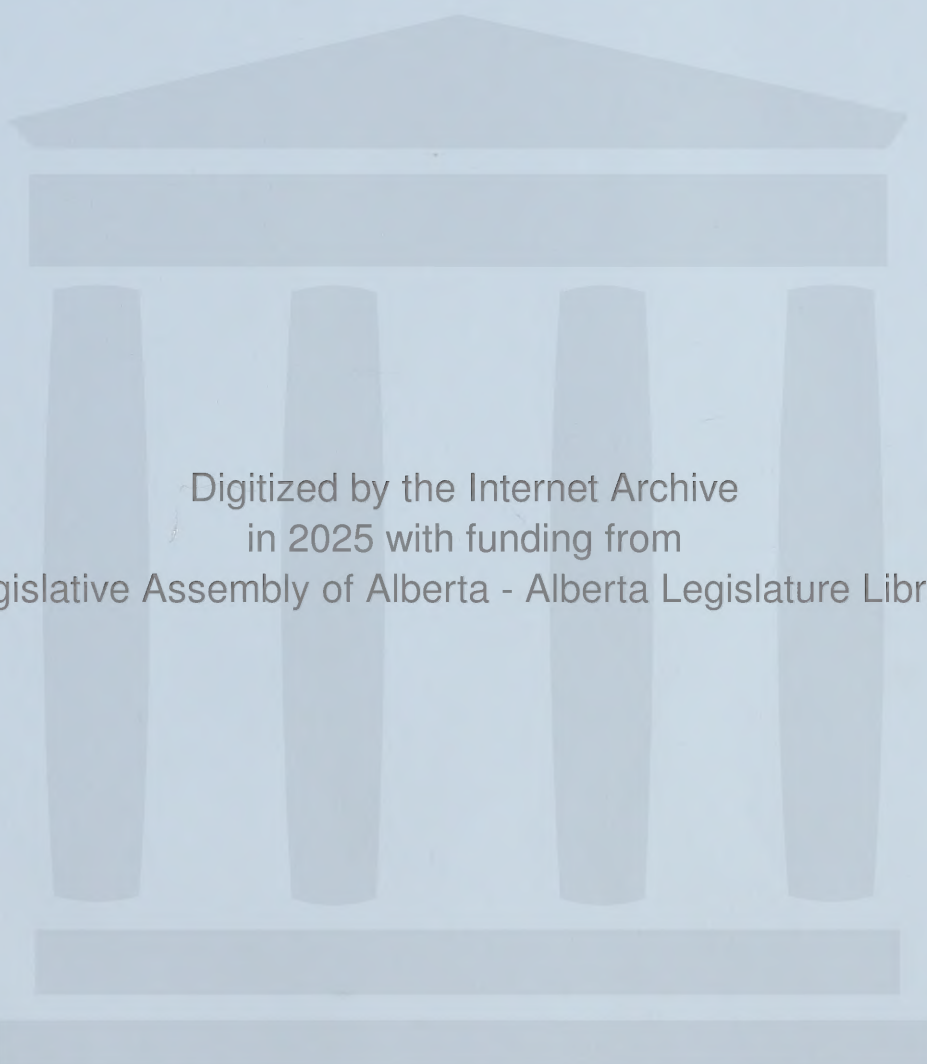
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Alberta Service Corps . . .



. . . meaningful involvement

By ELAINE VERBICKY

A dollar a day. Not such a great living wage.

An unpainted log shack, no running water, kerosene lamps and a swamp at your front door. Kind of an unbelievable setting for a university student's summer job.

But that's how Bryan Watt, Warren Larson, and John Reid, all arts 2, spent the summer. At Fort Chipewyan—Fort Chip for short—400 miles north of Edmonton they lived in the middle of an Indian-Metis community and taught preschoolers what pencils look like and what books are for.

Bryan, Warren and John were three of 21 university students who made up a nebulous entity called the Alberta Service Corps. Brainchild of the new provincial department of youth, the Corps gave Alberta students a chance to live a new kind of reality. The summer places they lived in were far away in more than one sense from the high, heated halls of their universities or schools.

"We set up the Alberta Service Corps to provide meaningful involvement with people for students during the summer time," says corps director Don Hamilton, known as "The Great White Father" to ASC people. "They could utilize their ability and energy in such situations to help a variety of communities, some of them economically depressed."

The service corps people did get involved with people—so much involved they are still getting over the

shock of coming back to the university world.

But what did everyone get out of a summer of disorientation, hard work, disappointments and the occasional warm success in communication?

Perhaps it's too soon to ask them. Perhaps it will take the vantage point of years before they can tell what they have left inside because of this past summer. But all agree they wouldn't exchange their experiences for anything.

Everyone remembers different little things that mean a lot. . . .

KIKINO

Eileen Dribb, theology 3, more often referred to as just plain "Dribb", remembers very clearly "the white fences" she and Pegg Yeland, Mt. Royal College Calgary, saw as they first drove into the Indian-Metis settlement 26 miles south of Lac la Biche.

So what's great about white fences? Says Dribb, "My first impression was 'Good grief, white painted fences!'. I thought we were walking into nothing. But there was a store right there.

"The first shock was that Kikino was all so spread out.

"And our first contact was with a lot of little kids. They came swarming all over us when we got out of the car."

Prepared for a dusty, grey clump of hovels, the girls found a small village, sunshine, and reasonably happy people.

First worry was where to sleep, but a Metis family offered them a

room right away. Worry gone; contact with a family made.

The husband-wife teaching team who had driven the girls up, found their accommodation was not quite ready, and had to move into the large, echoing church hall.

"We arrived on a Wednesday night," Dribb remembers, "and Ken and Judy moved into the hall with all the cobwebs. Pegg and I had supper there—corned beef and cabbage, cooked on a little hot plate. We felt lost in the place.

"We decided to start the play school a week from that night. Visiting the homes, talking to the mothers about the school, and getting registrations would take about a week, we thought.

"But the next morning, about eight o'clock, there was a little kid on the doorstep, ready to go to school.

"Word got around fast."

From the middle of May until the end of June, Dribb and Pegg helped with the playschool. Summertime was more unstructured. As Dribb says, "We were still working with the younger ones in the community, swimming and organizing small sports.

"But is anyone justified in trying to organize something when everyone seems happy with things as they are?" About the middle of the summer. The Service Corps people really began to wonder why they were doing what they were, and what the heck was it they were doing. Dribb and Pegg were no exception.

Dribb began to finish her letters "I hope to hear how you are doing and what is new 'on the outside'."

But all through the difficult time, they were learning.

PONOKA

"They called us patients with keys," remembers Ruth McNaughton, ed 2. Ruth and Roseann Cherepanik, arts 3, were two on a service corps team of four girls and one man at the Ponoka hospital.

The service corps people didn't wear uniforms. They didn't follow any particular system of work. What they did was get to know the patients as people—and that meant going to the picnics and dances, taking some invalid patients for walks in the garden, playing bingo, and just talking.

"We did get to know people by their first names. The nursing staff don't—they're too busy," says Roseann.

"We weren't indispensable. We just had time to sit and talk. I learned how to roll cigarettes on Male 10. One man was a former soccer pro. I learned a lot about soccer."

The team took patients on picnics, helped set up a penny carnival, and worked in the occupational therapy department for awhile.

At dances, men would come up and ask the girls what ward they were from as they danced.

"You know, we forgot they were sick," says Roseann. The girls became quite close to some of their patients. The involvement made some experiences painful.



HELPING OTHERS
... a new kind of reality

They remember the young girl they became good friends with. The girl was always hearing voices telling her people were going to kill her. One weekend, Ruth and Roseann went out to Sylvan Lake for a day. On coming back to the hospital, they were told the girl had slashed her wrists in their absence.

Ruth remembers an invalid older woman. "She hadn't been outside for years. She was afraid if she went outside, they would send her away from the hospital.

"First, I became her friend. Gradually she got used to the idea of going outside. And at last we went for a walk in the garden.

"She hadn't been out for so long, you could show her a flower and she would really be thrilled."

Another member of the team tried to bring out one man who was so withdrawn he had not spoken to anyone in years. He would smile, but not even answer yes or no to a question.

"Maybe just being with him all the time made a difference," says Roseann. "At the end of the summer, just as we were ready to leave, the service corps worker was sitting with the man, trying to talk to him. A nurse came in and changed the bed.

"And he got mad at the way she did it, and started talking about the mess she made! We were all flabbergasted. Now, he is talking a little more."

The Ponoka hospital has already requested 12 volunteers for next summer. The administration has queried director Don Hamilton whether a year-round program could be set up.

Maybe the Ponoka team wasn't indispensable—but their just being there seems to have had quite an effect.

FORT CHIPEWYAN

Warren Larson, Bryan Watt and John Reid stepped out of the float plane into a "fretfully sleeping community".

In reality, Fort Chip is two communities: the white section at one end of the road, and "Doghead", the Indian-Metis section at the other end, around the swamp. The men had their cabin in Doghead.

They came to Fort Chip with a few vague ideas of community development projects like a co-op industry, but quickly found the situation dictating their project. The kids needed a kindergarten—so they got a kindergarten.

The children were strangers to books, pens, group play, the names of the days of the week, clocks—all the things Edmonton kids are old hands at before they start school.

The second day of the playschool, Brian remembers, "Rosie asked to go outside to the bathroom. We said sure. A few minutes later she was back. She came up, pulled on my hand and said, 'Teacher, I stole all the toilet paper.'

"She showed me her pockets, and, sure enough—all the toilet paper stuffed in. She thought it was really pretty."

The days passed. The men devised ways of keeping discipline—like paper money for everything done well, which would purchase cookies and water at the school store.

That worked fine—until some kids started counterfeiting the stuff.

"Laziness was an asset in Fort Chip," says Warren. "The days jumped so that weekends were meaningless. And the days—some good, some bad, some empty. We needed to be lazy to overcome the frustration of sometimes doing nothing, or of doing something, but wrong."

The three supervised a study class, started a community library, held track days, gave swimming instruction—and blew up the RCMP paddy wagon.

John and Bryan were riding back to Doghead one day in the wagon with their friend the constable. Suddenly the engine died. They all

piled out and looked under the hood.

Bryan suggested priming the carburetor with gas. They did. The thing caught fire and mildly exploded.

And Doghead rejoiced—a weekend of parties without the threat of the wagon coming screaming over the dirt from the other end of town.

"We grew up a little; changed a little," says Warren. "Coming back to university after submersion in the Chipewyan culture—there is one—has caused some jolts.

"The world turns more slowly up north, so that people don't need to push and shove and run to keep up."

FAUST

Edith Gould, rehab med 2, and Doug Beechey, arts 3, headed for Faust, a grey, dead town on the shore of Lesser Slave Lake about 180 miles north of Edmonton. Except for some almost-mansions owned by the white store keepers, most of the homes are two or three rooms. Most people are Indian or Metis.

Edith and Doug knew they wanted to start a play school, and they soon had 24 pre-schoolers coming to the Anglican church hall in the mornings.

"Rose wouldn't talk to anyone, and she was five years old," Edith recalls. "She would sit in the corner, watching. Sometimes she would smile. But never talk.

"One day we gave her crayons and paper—and she drew a beautiful picture. She turned out to be very creative. By the end of summer, she was starting to play with the others a little."

Doug got to know one Metis boy, about 17 years old, who dreamed of leaving Faust for "the outside". He had grade nine. School in Edmon-

ton was what he wanted to get to, but the crowd in Faust didn't think the same way.

One weekend, Doug and Edith visited the service corps girls in Slave Lake, 30 miles away. The Friday night, the boy went drinking with the crowd, the crowd went breaking and entering, and the RCMP picked them up.

The police suggested they all plead guilty, but the boy was the only one who did. He was packed on a bus to the Fort jail that night, and the others got off.

Doug came home Monday to find the boy gone, and the town up in arms. But nothing could be done. The boy is now serving a year.

Doug is still a little bitter.

But both Edith and Doug still regard their summer as priceless experience.

Next year, 50 university students will go out into places where "they can become involved with people". Bursaries sufficient to cover university tuition and expenses are given to each service corps worker at the end of the summer by the provincial government.

These were only a few of the places service corps people worked. A kindergarten in the Boyle Street area of Edmonton kept other people busy—day and night. Some kids would phone the students in the middle of the night to say "Mommy isn't home yet, and I don't know how to look after the baby."

A summer full of a new kind of reality—definitely. And maybe a new kind of reality inside you.

Don Hamilton has application forms for next year available from the Department of Youth, Alberta Service Corps, 26 Floor CN Tower, Edmonton.



THREE DAUNTLESS CORPS MEMBERS AT FORT CHIP

... left to right; Bryan Watt, Warren Larson, and John Reid

A L B E R T A S E R V I C E C O R P S

AN EVALUATIVE STUDY



by the

RESEARCH BRANCH *

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Under the direction of:

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Research Consultant

October, 1967

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ACKNOWLEDGEMENTS

The task of conducting the research and producing this report was eased by the cooperation and the active assistance of many people. Particular mention needs be made of the following: Mrs. Louise Cardinal, Leadership Development Specialist, Department of Youth, who assisted with the interviewing in the northern communities, and with the write-up of the information thus obtained; Mr. David Turner, who assisted in all phases of the research until his departure to continue his studies; Mr. D. M. Hamilton, Supervisor of the Alberta Service Corps, who offered free access to his files, and who was always willing to sit down and talk about the informal aspects of the program that could not be gleaned from the usual sources; Mrs. Lillian Piche of Edmonton who served as our native interviewer in the northern centers; the members of the Service Corps who, with a few exceptions, gave their complete cooperation, diligently answering all the questions asked of them; members of the communities who offered information to the interview team when it arrived. Special mention must also go to Miss Marilyn Sapelak who typed the final copy in record time. In spite of several frustrations that came her way, she never lost her sense of humor.

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CHAPTER I - INTRODUCTION

A. Background

The Alberta Service Corps was established in January, 1967, with the hiring of a permanent supervisor. The expressed purpose of the Corps was two-fold: (1) to meet the needs of economically and socially deprived people in depressed communities in Alberta; and (2) to provide a means for university and technical school students to make constructive use of their idealism, energies and talents.

Students, through the Service Corps could gain the maturing experience that comes from being confronted by the realistic problems of people and communities. It was postulated that the result of this would be that the participants would become more responsible and concerned citizens at least, or better, deeply committed professionals.

The communities that were to be the targets of the Service Corps included a mental institution, and economically and socially deprived communities. The latter were defined in the following manner: inadequate programs for children; a marked absence of community spirit; little encouragement for youth to aspire towards vocations which adequately develop their interests, skills and abilities, and lack of ability and/or knowledge to cope with community problems and opportunities.

It was felt that the presence of university students might inspire a sense of community and perhaps raise the aspirations of the young people.

The Service Corps workers were to concern themselves with setting up programs which met the following criteria:

- (1) The program should make a contribution to the social, educational, cultural, or economic development of the community.
- (2) The program must provide for a direct relationship between the Service Corps members and the people whom they seek to help.
- (3) The program must embody the principles of self-help and the active involvement of those whom the program seeks to serve.
- (4) The program must not place Service Corps members in positions that would otherwise be filled from the existing labor force, and Service Corps members should not be considered cheap labor.
- (5) The program must be capable of proper development so that it will reach a natural conclusion or become a part of an on-going service or program in the community.

It was felt that the students could make a valuable contribution in mental institutions by helping to break down, to some degree, the syndrome of institutional neurosis. This was to be achieved by placing well-motivated but relatively untrained college students among hospitalized mentally ill individuals. That is, these students were not to be sent as experts, but as people concerned with people. Their role was to develop personal relationships with individual patients and through these relationships to aid the curing process.

In order to get students who were genuinely interested in serving in areas of social concern, the monetary gain from a membership in the Service Corps was to be minimized. However, it was felt that spending a summer in the Service Corps should not be an expense, nor should it prevent anyone from returning to university. Consequently, subsistence-level living allowances were provided, and bursaries in accordance with financial need were to be arranged.

In establishing the Service Corps, one of the presuppositions was that communities would be informed of the availability of Service Corps members and that workers would be supplied only at the request of the community.

B. Statement of the Research Problem

In its initial year, the Alberta Service Corps must be considered a pilot project. As such, any evaluation of it must question the assumptions that lay behind its establishment. That is, it is necessary to determine whether or not communities that fit the given definition of economical, social and cultural deprivation desire to have students reside there for the summer, and whether or not they in fact benefit from the presence of university and technical school students. Secondly, it is necessary

to determine if there are in fact students who are seeking channels to utilize their ideals, energies, and talents.

If these assumptions are justified, the next step is to question the appropriateness of the Service Corps as a means of satisfying these needs.

Whether concerned with alleviating economic, social and cultural deprivation, or with providing a maturing experience for university students, an organization such as the Service Corps is dependent for its success or failure on the kind and quality of individuals who become members. Because of the nature of the work that members of the Service Corps were doing, "success" and "failure" are particularly difficult to assess. Once some measure of success has been achieved, it follows that for each member it must be correlated with personal and background factors in order to obtain some idea as to what factors to look for in the selection of future Corps members.

The selection procedures as well as the criteria for selection are of utmost importance. To this end it is necessary to consider in some detail the methods by means of which members of this year's Corps were chosen, and again, to determine the relative merits of the different procedures.

The composition and size of groups of Service Corps members is important in order to maximize the benefits for the community. Only by recruiting those young men and/or women necessary for establishing rapport with the most appropriate individuals in the community can this be done.

A related function to be considered in this regard is that of the "moral support" needed by the individual members of the Corps. A degree of culture shock is undoubtedly inevitable for Service Corps workers and may even be desirable, but the problem of how to keep it below the level at which it would have disruptive consequences must be dealt with. A possible solution is to be found in the provision of adequate sources of emotional support within the group itself.

To send students who would become an entity unto themselves within a community would serve neither the purpose of alleviating the social problems present, nor that of providing a maturing experience. Accordingly, it is important to determine the extent to which Service Corps members mixed with local people.

The effect of the Service Corps on a community is also a concern. If the social organization of a community is a significant cause of existing social ills, it does no good, and may do some harm, to send in individuals who reinforce the status quo.

Thus, it is important to establish whom the members of the Service Corps identified with, whom they made friends with, and who resented their presence.

Briefly then, the research described in this report has sought to determine whether a Service Corps in Alberta is a worthwhile undertaking; and what were the strengths and weaknesses of the Service Corps Program during the summer of 1967. The recommendations to which the findings of the Research lead are presented in the concluding chapter.

C. Organization of the Monograph

Chapter II discusses the methodology of the research. The sources of data are identified and discussed, as are the means of data collection. The tabulation and analysis of the data are described briefly.

Following Chapter II and in keeping with the two-fold purpose of the Service Corps, the monograph focusses alternatively on two areas of concern. Chapter III briefly describes the communities that were host to Service Corps workers this summer and goes on to discuss the projects that were organized therein. Chapters IV and V focus on the individual members of the Service Corps, beginning with a detailed discussion of the recruitment

and selection procedures, and concluding with a description of the backgrounds and personalities of the members of the Corps.

Because a program such as the Service Corps is so greatly dependent on the type of people who are working for it, a great deal of information about each individual has been obtained. This information includes such factors as age, sex, social class, income, education, church affiliation, religiosity, past employment, vocational plans, areas of education interest, scholastic ability, extra-curricular interests, social concern, specified values, and the personal recommendations of their references. Comparisons are drawn between those individuals who were chosen for the Corps and those applicants who were rejected. Chapter VI again focusses on the community and seeks to identify both general patterns and specific variations of the reactions of the northern communities to the members of the Service Corps. Because both the Boyle Street area and the Ponoka Hospital were unique projects, no comparisons are possible, but the reactions of each of these communities to the Service Corps program are described in turn.

Chapter VII returns to the members of the Service Corps and discusses the impact of their experience on their vocational plans,

their perceptions of the social world, and their personal values and behavior. Again, general patterns as well as specific variations are identified.

Chapter VIII presents a discussion of the effectiveness of the members of the Corps, as rated by the Supervisor and the research team. The scores of the Corps members on certain attitude scales are noted, and correlations are drawn between these and the effectiveness ratings.

Chapter IX deals with internal problems of the Corps. The source for the material found here is the responses members of the Corps made to questionnaires distributed at Banff.

Chapter X briefly summarizes the findings outlined in the report, draws some conclusions from them, and makes recommendations for future Service Corps operation.

Appended to the end of the report are copies of the various instruments used to obtain data, and copies of those reports that were submitted by individual members of the Corps.

CHAPTER II - METHODOLOGY

A. Introduction

Evaluation research is difficult at the best of times. This particular project has posed unusually difficult problems for three reasons:

- (1) Research was not initiated until the project was well under way, making any "before" measures purely a product of memory.
- (2) The nature of the Service Corps is such that it deals primarily with intangibles and further it is a highly unstructured program.
- (3) Research interviewing in the northern communities was severely hampered by a timetable which allowed only two to four days in each community. This accentuated communication problems with people of native ancestry.

As a result of these limitations, this report is unavoidably based on subjective data at many points. Wherever possible, however, impressions are substantiated with data such as comments from members of the Corps, or from members of the communities.

B. Sources of Data and Methods of Data Collection

Seven principal types of data have been collected.

- (1) Service Corps Files - From letters and articles contained in the files of the Service Corps, it was possible to delimit the basic premises upon which it was established. Also, in these files, the applications of both successful and unsuccessful applicants were available. These

provided the basis upon which to evaluate the selection procedures used this year. The comments of the references and the selection committees provided certain knowledge about the background of the volunteers - very important information in light of the fact that the research team was not able to obtain this information directly.

- (2) Conferences and Visits - Members of the Service Corps who were working in the north met for a weekend conference in Fort McMurray early in July. Two researchers were present at this conference as informal observers. The primary purpose of their presence was to establish rapport with the Service Corps members. A second very important purpose was to gain some insight, through informal discussion, into the perceptions the members of the Service Corps had of their summer's work, and to find out what problems they were encountering.

Following this conference, visits were made to each of the communities in the north as well as to Boyle Street and Ponoka. These visits provided opportunities to see the settings in which the students were working, to conduct more informal talks, and to make contacts with a few residents of the areas, who might facilitate the gathering of information from the community after the Service Corps members left.

- (3) Information about Projects and Communities - Following these visits, a list of questions (see Appendix B) was sent to each member of the Service Corps in his community. The purpose of these was to obtain brief descriptions of the projects that the Corps workers had been involved in, and to find out whom they had been in contact with in the communities.
- (4) Questionnaires - A questionnaire (See Appendix C) was drafted by the research team in consultation with the Supervisor of the Service Corps and Miss Esther Heidebrecht (Lecturer in Psychiatric Nursing, University of Saskatchewan - who had handled the orientation session prior to sending the students into the field). The

first part of the questionnaire (See Appendix C.1) was mailed to the members of the Corps while they were still in the field. The remaining five parts were administered at the Banff meetings of the Service Corps, held from August 28 to August 31. (The schedule for these meetings is found in Appendix C.2)

- (5) Banff Discussions - A discussion period followed the filling out of each part of the questionnaire. Copious notes were taken at these discussions by the two researchers present.
- (6) Community Interviews - Sets of interview questions (See Appendix D) were drawn up for focussed interviews with members of each community. For the north, four sets of questions were used: one for mothers of children who had attended the playschool; one for young natives who had assisted with projects the Service Corps workers had been instrumental in organizing; one for informal leaders in the community; and one for professionals in the community.

In Boyle Street three sets of questions were used; one for mothers of children who had attended the playschool; one for informal leaders in the area; and one for professionals.

In Ponoka one set of questions was used for both the staff and for the three patients that were interviewed.

Table II - 1 shows the breakdown of the respondents by community. The total number of respondents was considerably greater than that indicated in Table II - 1 for the northern communities. Persons were spoken to informally in each community, but were not marked as respondents unless they provided specific information regarding the Alberta Service Corps. In addition, information gathered by means of public meetings or group gatherings was not attributed to individual respondents.

TABLE II - 1
BREAKDOWN OF RESPONDENTS
BY COMMUNITY

Community	Mothers of Playschool Children	Native Assistants	Informal Leaders	Professionals
Fort Chipewyan	9	1	10	8
Fort McKay	10	2	1	7
Kikino	4	0	2	5
Slave Lake	4	0	8	6
Faust	2	1	2	3
Total Northern Communities	29	4	23	29
Boyle Street	6	-	2	1

Ponoka: Patients - 3; Staff - 19

Interviews in Fort Chipewyan and Fort McKay were conducted by two female researchers -- one Indian and one white. In Kikino, Slave Lake, and Faust two white females did the interviewing; in Boyle Street two white males did the interviewing, and in Ponoka it was handled by one white female.

7. Submissions from Members of the Communities and Members of the Service Corps (Appendix E) - The staff at the hospital at Ponoka submitted a report on the Service Corps workers, making certain comments about their success this year, and some recommendations for next year.

One member of the Service Corps from the north, one from Boyle Street, and one from Ponoka each, submitted a report about their summer's activity.

C. Analysis of Data

Because of the unstructured nature of the Alberta Service Corps Program, it was necessary to make extensive use of open-ended questions in obtaining information. Subsequently, both for interview and questionnaire data, responses were subjected to content analysis and presented in simple descriptive paragraphs and summary tables.

For the northern communities both general patterns of response and specific variations to these patterns have been identified where possible.

The core of the material for this report focusses on the members of this year's Service Corps. Because they number just 19, the use of statistical tests is inappropriate for the most part. However, in Chapter VIII (Effectiveness Ratings and Attitude Inventories), it was possible to compute rank correlations between the rank of the scores the members of the Service Corps and the rank of the members with respect to effectiveness. No statistically significant results were forthcoming, but in view of the size of the population, this is not surprising. Certain tendencies were identified.

CHAPTER III

DESCRIPTION OF PROJECT COMMUNITIES AND PROJECTS

A. Communities

As mentioned earlier, Service Corps workers were to be sent to communities only if the communities requested them. However, perhaps due to lack of time, few communities were actually aware of the existence of the Service Corps, and no direct requests were forthcoming. Rather than terminate the program at that point, the Supervisor chose communities with the help of professionals -- primarily Community Development Officers -- in the field.

The seven areas selected were as follows:

- (1) The Alberta Hospital, Ponoka - a Provincially administered hospital for the mentally ill. The project was set up in consultation with Dr. J. D. Ross, Minister of Health, and his staff. It functioned primarily under Dr. Byers and Dr. Philips at the hospital.
- (2) The Boyle Street Area, Edmonton - an area characterized by low socio-economic status and ethnic diversity. The area was chosen by the students who eventually ran the Head Start Program there.
- (3) Kikino - a Metis Colony south of Lac La Biche. Mr. F. K. Hatt, a Ph.D. candidate in Sociology at the University of Alberta, and his wife Judy, an M.A. candidate in Anthropology at the same university, had resided in the area in the summer of 1966 while doing a survey for the Human Resources

Research and Development Branch of the Provincial Government. They returned in May, 1967, to continue further research and to run a Head Start Program. The two Service Corps members were introduced into the community as assistants in the Head Start Program.

- (4) Slave Lake - an oil town past the boom, inhabited by Indian, Metis and White people. A request for two Service Corps workers was tendered by the Community Development Officer, Mr. Clive Linklater.
- (5) Faust - a town on the edge of the Slave Lake boom area. It has experienced some growth recently, and is bordered by several mink farms. Through Mr. Linklater, some members of the community expressed agreement to the idea of the Service Corps sending in two workers.
- (6) Fort McKay - a small Indian settlement on the Athabasca River. It is forty miles from the boom town of Fort McMurray, but has little or no local industry. The suggestion that two members of the Service Corps be assigned to this community came from Mr. Eugene Courchene, Vocational Counsellor in Fort McMurray, who was doing some work in Fort McKay.
- (7) Fort Chipewyan - a small mixed settlement at the west end of Lake Athabasca. The suggestion to send Service Corps members came from both the Department of Indian Affairs, and the Preventive Social Services Branch of the Department of Public Welfare. Actual placement of the workers was through Mr. Ray Albert, the Community Development Officer in Fort Chipewyan.

B. Projects

Members of the Service Corps were not sent to the communities with specific projects in mind. They were told to be "project-oriented" and to determine for themselves what type of a program might be of some value, given the short time they had to bring it

to some natural conclusion. A Head Start Program was suggested to them as one possibility.

- (1) Ponoka - The nature of the work done in Ponoka was different than the other areas in that specific projects were not a part of the program. Alberta Service Corps members assisted the patients in setting up their Centennial Park, but their primary contribution was in the area of person to person relations.
- (2) Boyle Street - The group of Service Corps members who worked in Boyle Street came to the Service Corps with a specific head start project outlined. They became marginally involved with adults in other contexts and established friendships with some of the teenagers.
- (3) Kikino - The two Service Corps members went to Kikino initially to assist Ken and Judy Hatt with their head start playschool. The school finished about the first of July and the two girls stayed on to organize a Red Cross swimming program and cooking classes for the teenagers.
- (4) Slave Lake - The two Service Corps workers set up a head start playschool specifically for Metis and Indian children. It was aimed at these children because there was in existence already a year-round playschool the cost of which prevented them from attending. After the playschool closed in August, the two Corps workers took some teenage girls from town on overnight camping trips. Throughout the summer they helped coach a baseball team.
- (5) Faust - Again the primary project undertaken was a head start playschool. When the school closed in August, the female Corps worker continued a similar program with slightly older children (6 - 12 years). Both Service Corps members played on local baseball teams, and they took an active part in the Faust Youth Organization.

- (6) Fort McKay - One of the two Corps workers in this settlement established a Head Start Program. The other worker spent his time with the young men of the community establishing personal friendships and offering informal counselling about jobs. In this he worked fairly closely with the Vocational Counsellor from Fort McMurray.
- (7) Fort Chipewyan - In addition to a Head Start Program, the Service Corps members at Fort Chipewyan organized swimming lessons, a short-lived baseball league, a trackmeet, a bingo, a dance, a reading room (500 pounds of books were donated from outside), and a canoe race. They also showed water safety films, and worked with the teen club. Further detail on the work done by the Service Corps in this area is found in Appendix E. 6.

CHAPTER IV

PROCEDURES USED IN RECRUITING AND SELECTING SERVICE CORPS MEMBERS

A. Recruitment

1. Methods - Four principal means of informing students about the Service Corps were used.
 - a. Printed Material - Posters and pamphlets describing the Service Corps were designed and printed. At the end of January, these were distributed to the various universities and colleges throughout Alberta. For the larger universities, this material was sent to Student Employment Offices which then distributed it around the campuses. For the small colleges, the material was sent to the office of the President or Principal and was distributed from there.
 - b. News Media - Press conferences were held, news releases were sent out, and T.V. appearances were arranged. This phase was handled primarily in conjunction with Mrs. P. R. Algie who was then with the Publicity Bureau. This phase began in mid-January, and continued for about three months.
 - c. Direct Contacts - The Supervisor accepted numerous speaking invitations from church groups, campus groups, etc. He visited each campus in mid-February and spoke to interested students, the student bodies having previously been informed of his coming.
 - d. Word-of-mouth - News of the Service Corps was also spread through personal contacts of the Supervisor.

2. How the Accepted Applicants Heard of the Alberta Service Corps - Members of this year's Service Corps initially heard about it in the following manners. Five saw posters, four read about it in the newspaper, three heard of it from the Supervisor. One each heard about it from the Minister of Youth, from the Dean of Women at the University of Alberta and from a University professor and one each learned of the program from a lecture given by the Supervisor, Student Employment Office, University of Alberta, from a church and from a radio broadcast.

B. Selection of Service Corps Members

Selection procedures were carried out under duress of limited time since the Supervisor was not appointed until early in January. As a result, completed applications were not returned until early February, which left little time for interviewing, assigning locations, and orientation.

1. Applicants - The Department of Youth received 129 requests for information regarding the Service Corps. Completed application forms received numbered 85, and of these, 15 persons cancelled out before the interview or did not appear for interview. Of the remaining 70 applicants, 46 were not accepted and 24 were accepted for service. Prior to the orientation program at Banff, three persons resigned, leaving 21 participating members. Applications were received from most of the Universities, Junior Colleges and Technical Institutes in Alberta.
2. Selection Committees - Selection committees were set up in Medicine Hat, Grande Prairie, Calgary and Edmonton. These committees were composed of staff from the colleges and universities and other representatives from the community. Of a total 13 committee members, 9 were connected with schools and 4 were clergymen. Because of the short notice given prospective committee members, and the great amount of time required for interviewing, many persons declined to accept the responsibility for serving on selection committees.

The number of ministers was due to the fact that they were available and willing to cooperate; many of them being personal contacts of the Supervisor.

The sole responsibility for evaluation rested upon the committees themselves, no prior screening having been done. However, a large number of applicants came from Edmonton and the committee for this area was unable to process them all. Therefore, about half were interviewed by the Supervisor alone.

The application form is based upon one used by the U.S. Peace Corps. (See Appendix A. 1) Completed reference forms (Appendix A. 2) were secured and together with the application made up the file which was given to the Committee prior to the interview. No attempt was made to summarize this information for the committee. Since each file represents a sizable amount of material in various forms, the committee members were not able to familiarize themselves with it.

3. Criteria for Selection - There was little formal instruction given to the committee members regarding the criteria for selection. An interview form (See Appendix A. 3) was provided for recording the reactions of each member of the committee to each of the applicants. Using a rating scale of one to five, each applicant was to be evaluated in three areas: competency; emotional maturity; and relationships with other people. A final "Overall Recommendation" was given stating any reservations the committee had. Most committees rated candidates as "first choice" or "second choice" prospects. Various other comments were recorded on the page, reflective of their reactions toward the applicants. There seems to have been a consensus among committee members that general maturity, ability to withstand frustration, ability to work in group situations, and high social concern were prime considerations.

Of the total 70 applicants who were interviewed, 15 were considered to be of "first choice" calibre. The remaining 10 were chosen from those next highest in evaluation. The

Alberta Service Corps Supervisor feels that there were a number who would have made good Corps members who were not chosen.

That academic achievement was not a factor in the selection process is evident from Table IV - 1 which compares last semester's grade averages of those accepted for service with grade averages for those not accepted.

TABLE IV - 1

LAST SEMESTER'S GRADE AVERAGE OF APPLICANTS ACCEPTED AND
APPLICANTS NOT ACCEPTED

SYSTEMS OF GRADING *		APPLICANTS ACCEPTED		APPLICANTS NOT ACCEPTED	
Stanine	Per Cent	No.	%	No.	%
9	90-100				
8	80-89			3	8.8
7	73-79	6	37.5	7	20.6
6	65-72	5	31.4	14	41.2
5	58-64	3	18.6	9	26.5
4	50-57	2	12.5	1	2.9
3	46-49				
TOTAL		16	100.0	34	100.0

*Includes both University and 12-year high school grades.

The most prominent aspect of this comparison is that the 3 individuals in the 8th Stanine were not accepted for service. All three were rated "good second" choices by the interviewing committees. Comments indicated that they were "mature but quiet", "may have difficulty relating", "bit insecure", and "nervous". Little attention seems to have been given to academic standing. The overall pattern of the grade distributions indicates that little notice was given to grade averages.

Table IV - 2 presents the male-female ratio of the total group of applicants and contrasts it to the male-female ratio of applicants accepted.

TABLE IV - 2
RATIO OF MALES TO FEMALES FOR ALL ALBERTA SERVICE CORPS
APPLICANTS AND APPLICANTS ACCEPTED

	Male	Female	Ratio
Number of Applicants	20	50	1:2.5
Applicants Accepted	9	12	1:1.3

The disproportion of males applying to males accepted, suggests a comparison of this ratio with the degree of success achieved by the males as distinguished from the success of the females. According to ratings made by the Supervisor and a member of the research team, who was familiar with the total program, the two least successful members were male. The applications of these individuals included recommendations which were only average. One reference person registered reservation concerning the applicant's ability to work successfully in the group. The

interviewing committee's report recommended them without qualification, but their evaluation of the applicants "Relationship with other people" was scored a "3" on a scale of 1-5 (poor to excellent) and a "3" or "4" on "competence" and "emotional maturity". It was a policy of the Alberta Service Corps Supervisor to accept for service all those who were recommended as first choice by the committee. Due to the nature of several of the communities in the North, it became necessary to make choices favoring the males among those in the 2nd choice category.

Among those not accepted were several girls who had high recommendations and whose overall file seemed to reflect a higher competence than the two males discussed above.

Included in the application form was the question "Why would you like to be an Alberta Service Corps member?" The replies have been subjected to a content analysis to determine the degree of social concern that was reflected.

In addition to the applications of those who became Corps members, a random sample of 25 applications were selected from the 46 that were not accepted. These two groups have been compared on those categories which were indicated by 10% or more of the applicants in each of the groups. The findings are summarized in Table IV - 3.

TABLE IV -3

CONTENT ANALYSIS OF RESPONSES OF ALBERTA SERVICE CORPS
MEMBERS TO THE QUESTION: "WHY WOULD YOU LIKE TO BE AN
ALBERTA SERVICE CORPS MEMBER?"

Content Category	<u>Applicants</u>	<u>Accepted</u>	<u>Applicants</u>	<u>Rejected</u>
	Number	Per Cent	Number	Per Cent
To compliment education and/or career	5	25	15	60
For challenge, adventure	5	25	3	12
For general personal satisfaction	2	10	4	16
Strong identification with goals of ASC	5	25	6	24
To make positive con- tribution	5	25	2	8
Concern with moral and spiritual values	2	10	1	4
Concern about the individual	4	20	5	20
To help under-privileged people	8	40	16	64
I enjoy people	4	20	2	8
I enjoy working with people	8	40	3	12
To understand people	6	30	3	12

The first three items in Table IV - 3 can be classified as "Personal Gain", with the rest generally representing values of "Social Gain". It is recognized that these can not always be thought of as strict and exclusive categories.

In both groups the general desire to help other people ranked higher than the motivation for personal gain. Those applicants not accepted mentioned a desire to help underprivileged people more often, while those accepted indicated more frequently that "they enjoyed people", "enjoyed working with people", and "wanted to better understand people". It is significant that over twice as many of the group not accepted indicated a desire to compliment their education or career while the inverse is true for the category of "challenge and adventure". Beyond the differences on these individual categories, there is no significant overall trend contrasting the two groups on the level of social concern.

Applicants did not usually speak of their psychological need or of moral or spiritual concerns. Most statements were framed around a pragmatic concern for the well being of the society.

"I consider myself a full fledged member of this society and I want to act the part".

"I would like to do something to help the unfortunate and underprivileged...making the young aware of the future open to them and how to master life".

Several persons who were accepted indicated a dissatisfaction with the values represented in our society today.

"This may be the only chance I get to do something really worthwhile before the many pressures and problems beset me and force me into being cynical and unconcerned... like most adults seem to be".

"I am dissatisfied with the authoritarian methods used...in the schools".

It is difficult to assess the value of this type of question on an application form. The responses to such a question are often those the applicant feels are expected rather than those reflecting his own attitudes. The high-frequency of cliché-type responses such as "I enjoy working with people", and "I'm concerned with individual people", have a hollow tone to them. However, it appears that in some cases the statements meaningfully reflected the writer's values. It was clear in several applications that the individual was quite immature, while in several others it was evident the applicant was sensitive and knowledgeable about human relations.

4. References - Reference names were requested on the application forms. One reference was to be an employer, another a teacher or school advisor, and at least two others of the applicants choosing. Rating forms (See Appendix A. 2) were usually sent to three persons. They were asked to rate the individual on "job competence", "emotional maturity", "relationship with other people", and to give an overall recommendation. Each category was evaluated on a five point scale running from "excellent" to "poor". These ratings were tabulated for all of those accepted for service and a random sample of 25 applications for those not accepted was chosen to determine what differences, if any, might exist. This was undertaken because as one reads through these forms, there seems to be very little responsible criticism. The results of this comparison can be seen in Table IV - 4.

TABLE IV - 4

COMPARISON OF RECOMMENDATION RATINGS FOR ALBERTA SERVICE CORPS APPLICANTS
ACCEPTED AND NOT ACCEPTED

	Excellent Acc. Not Acc.	Very Good Acc. Not Acc.	Good Acc. Not Acc.	Doubtful Acc. Not Acc.	Poor Acc. Not Acc.	No Comment	
Job competency	50% 37.9	38.6 50.0	8.8 6.9			2.6 5.2	1 1
Emotional maturity	27.3 13.8	59.1 62.1	8.8 19.0	2.2 1.7		2.6 3.4	1 1
Relationship with other people	61.2 41.4	22.7 50.0	13.5 6.9			2.6 1.7	1 1

The most salient aspect of this comparison is the predominance of "excellent" and "very good" ratings for both groups. The ratings of "good" and "doubtful" comprise a small per cent of the total and generally are comparable for the two groups. Concerning the "excellent" ratings, those who were accepted were so rated more often in all three areas, the range of difference being from 19.8% to 12.1%. In the category of "very good", the group who were not accepted were so rated most often, the range of difference being from 27.3% to 3.0%.

For those accepted the category chosen most often was the "excellent" rating regarding the applicants "relationship with other people". This is interesting considering that the selection of Corps members was based primarily upon the applicants performance in an hour long interview, a situation testing a person's ability to operate in a group setting.

5. Recommendations - In addition to the ratings already discussed, the recommendations form requested an "overall reaction". The distribution of these reactions for applicants accepted and applicants not accepted appears in Table IV - 5.

TABLE IV - 5
DISTRIBUTION OF OVERALL REACTIONS OF SELECTION COMMITTEE
MEMBERS TO ALBERTA SERVICE CORPS APPLICANTS ACCEPTED AND
NOT ACCEPTED

OVERALL REACTION	ACCEPTED	NOT ACCEPTED
Recommended without reservation	86.4	81.0
Some reservation but would recommend	9.1	17.3
Unsuited		1.7
No comment	4.5	
	100.0	100.0

A comparison of the two groups suggests that there is no significant difference. It also suggests that those persons selected to fill out the recommendation forms are extremely hesitant to give negative or cautionary evaluations, a conclusion which is supported by the finding presented in Table IV - 5.

More evidence would have to be collected and examined before coming to any definite conclusion regarding the worth of this recommendation procedure, but its significance seems quite limited in light of the present discussion.

6. Conclusions - There is considerable evidence to support the decision of the selection committees. In most cases, members of the Corps appear to have coped well with the sometimes difficult situations they were placed in. A notable exception was one male worker at Fort McKay who repeatedly left his community during the first 10 weeks of his service. Others, (e.g. one of the girls from Kikino) suffered from culture shock to the point that their effectiveness was extremely limited during the first month of their stay. But, on the whole, problems were minimal. The number of projects successfully carried out, and the number of friendships formed, speaks well for the selection.

Nevertheless, certain of the selection procedures appear to be of questionable value. As has been mentioned, the personal recommendation forms do not produce adequate information for the selection procedure. Selection was based primarily upon the reactions committee members gained at the interview session. This is probably the most valid approach.

CHAPTER V

DESCRIPTION OF SERVICE CORPS WORKERS AND WORK GROUPS

A. Description of Alberta Service Corps Workers

1. School - The Alberta Service Corps was designed as a short term summer project for students who would be returning to school the following Fall. Table V - 1 lists the schools currently attended by the Corps members.

TABLE V - 1

SCHOOLS ATTENDED BY ALBERTA SERVICE CORPS MEMBERS

Schools	Number of Students
University of Alberta	12
University of Calgary	2
Mount Royal Junior College, Calgary	3
Grande Prairie Junior College	1
Red Deer Junior College	1
Medicine Hat Junior College	1
S.A.I.T., Calgary	1
TOTAL	21

2. Age - The age range of Service Corps members was from 18 to 27 for both males and females. Males had a mean age of 21.0 and the female mean age was 20.7.
3. Service Corps Families - The majority of Service Corps families live in the Cities of Alberta: Edmonton, Calgary, Grande Prairie, Medicine Hat, and Red Deer. Four were from farm families and two came from outside Alberta. Parents of the Alberta Service Corps volunteers tend to be native born as illustrated in Table V - 2.

TABLE V - 2

PER CENT OF ALBERTA SERVICE CORPS PARENTS OF CANADIAN BIRTH

	Number	Per Cent
Both parents born in Canada	9	64.3
One parent born outside Canada	2	14.3
Both parents born outside Canada	3	21.4
	14	100.0

4. Religion - As has been noted above, Alberta Service Corps volunteers did not typically express religious or ethical reasons for wanting to participate in the program. However, as a group they participated actively in church programs. When asked how often they attended church, Corps member replies ranged from 0 - 12 times a week, with an average individual attendance of 3.4 times a week.

Table V - 3 contrasts Corps member's religious affiliation with the Alberta distribution.

TABLE V - 3

CHURCH AFFILIATION OF ALBERTA SERVICE CORPS
MEMBERS COMPARED TO THE PROVINCIAL DISTRIBUTION

Church	Number	Per Cent	Alberta*
Protestant	11	73	66.86
Roman Catholic	2	13	22.43
Greek Orthodox	1	7	3.56
None and Other	1	7	7.15
	15	100	100.00

* Census of Alberta, 1961, quoted from "Alberta's Industry and Resources", P. 159.

5. Socio-Economic Status - Using Hollingshead's Index of Social Position, the Corps member families are ranked as in Table V - 4.

TABLE V - 4

DISTRIBUTION OF SOCIO-ECONOMIC STATUS OF ALBERTA SERVICE
CORPS FAMILIES ACCORDING TO HOLLINGSHEAD'S INDEX OF SOCIAL POSITION

Socio-Economic Position	Number	Per Cent
I. Accountant	2	
Agrologist	1	
Clergyman	1	
Engineer	1	
Physician	1	
Sub-Total	6	37.5
II. Real Estate	1	6.25
III.	0	
IV. Farmer	4	
Manager of Trucking Firm	1	31.25
Sub-Total	5	
V. Butcher	1	
Welder	1	
Sub-Total	2	12.5
VI. Truck Driver	2	12.5
TOTAL	16	100.0

Table V - 5 contrasts the Alberta Service Corps family income levels with the family incomes reported in Alberta in 1961.

TABLE V - 5
DISTRIBUTION OF INCOMES OF FAMILIES FOR ALBERTA SERVICE CORPS
MEMBERS AND FOR ALL ALBERTA

	Number	Per Cent	Alberta *
Less than \$5000.	7	46.7	51.1%
\$5000. - \$9999.	3	20	40.6
\$10,000. - \$14,999.	3	20	5.7
\$15,000. - & above	2	13.3	2.6
	15	100.0	100.0

*
1961 Census of Canada Vol. 4.1-4 Table E 1

Considering that all members of the Service Corps are students, there is a surprising similarity between the two groups of families in the "less than \$5000. category."

The distribution of the educational levels of the fathers of Alberta Service Corps workers is compared with that of the Canadian population 15 years and over not attending school in Table V - 6.

TABLE V - 6

EDUCATIONAL LEVEL OF ALBERTA SERVICE CORPS FATHERS COMPARED
TO THE EDUCATIONAL LEVEL OF CANADIANS 15 YEARS AND OVER NOT ATTENDING SCHOOL

Years of Education	Fathers of ASC		Canada 1961*	Can. Rural	Can. Urban
	N	Per Cent			
0	1	7.7	1.6	2.9	1.1
1 - 6	1	7.7	45.2	57.7	40.2
7 - 12	6	46.2	47.1	36.4	51.4
13 - 16	3	23.1	3.1	2.0	3.6
17 -	2	15.3	3.0	1.0	3.7
	13	100.0	100.0	100.0	100.0

*1961 Census of Canada Vol. 7. 1 - 10 Table 14

The Canadian distribution does not distinguish between males and females -- the 1961 Census of Canada did not list this information for males alone. Some idea of the adequacy of this comparison can be achieved by examining the present ratio of males to females attending school. The ratio of males to females at school increases proportionately with age. In the 15 - 19 age range, the male-female ratio is 1.1:1. This would indicate that for the range of 7 - 12 years of education, the percentage of male and female is approximately the same, hence it represents an adequate comparison with the

educational level of Alberta Service Corps fathers. For the 20 - 24 age range, the ratio has increased to 2.46:1.¹ This would indicate that the error has become significant at the post high school level.

Again, due to the nature of the data, only a very general conclusion can be drawn from Table V - 6. But, in spite of the error factor, it is clear that the typical Corps member has come from a family whose father has a higher level of educational attainment than the average Canadian.

6. Extra-Curricular Activities - A typical range of extra-curricular activities were indicated by the Corps members. Two members had attended Boys' Parliament, several others were active in school offices. One individual had been the vice-president of the Alberta Young Social Credit organization. Many persons indicated an active participation in sports. Scouts, 4-H and church youth groups were frequently listed.

Among a sampling of 25 applicants not accepted, the type and level of activities was comparable to those of Alberta Service Corps members. Two persons had been editors of school newspapers and two others had worked actively on the papers. Sports, church activities and participation in the graphic arts were often listed.

7. Scholarships - Eleven of the Alberta Service Corps group indicated they had received scholarship awards. One person was the recipient of the Governor General's Medal. The Queen Elizabeth Fund made awards to six persons. Two received awards made by the Alberta Hotel Scholarship Fund.

Among 25 applicants not accepted, only 6 had received scholarships. Two grants were awarded by the Queen Elizabeth Fund and one award made by the Canadian FINA Scholarships. Three other persons received awards from local schools for high achievement in Grade IX and XII examinations.

¹Vertical Mosaic, PORTER, John, p. 174, Table XIII.

B. Composition of the Alberta Service Corps Worker Field Groups

This year the make-up of field groups differed from community to community. At the Banff meetings of the Service Corps at the end of August, workers were asked to comment as to the advantages and disadvantages of the different compositions. In Fort Chipewyan there were three males, in Fort McKay two males, in Kikino and in Slave Lake there were two females, and in Faust there was one male and one female. The urban group was made up of three females and two males, and the Ponoka group had four females and one male.

1. Sex - In all cases the members of the Service Corps felt that a group involving both sexes could be most effective. The workers from the mental hospital added the comment that in larger groups there should be more than one of both sexes because one alone tended to feel left out.
2. Size - Just one worker, from the Boyle Street project, suggested that a smaller group than had actually been the case would have been more effective. The two workers from Faust felt that two people was just the right size for that community. All other workers felt that groups of more than two would be best. In the urban group six was suggested by two of the three respondents, while in the northern groups (with the exception of Faust) three or four was the usual choice.

C. Living Arrangements in the Communities

The types of accommodation that the Service Corps workers had this summer varied greatly from community to community. At Ponoka each worker had a private room in the staff residences. In the Boyle Street area, three workers (two girls and one boy) rented a flat close to the building in which their Head Start Program was held, and the other two (one girl and one boy) continued to live in the university area where they had resided throughout the last school term.

In the northern communities the following arrangements were made: In Fort Chipewyan, the three (male) workers lived in a one-room shack in the center of the Indian and Metis settlement. A similar arrangement was made by the two males in Fort McKay. The two girls at Kikino ate their meals with a Metis family, and stayed in a small one-room shack behind the house of this family. At Slave Lake the two girls resided first in a trailer. Certain problems with the landlord arose after two other Alberta Service Corps workers stayed over one night, and the girls were asked to leave "because they tried to burn the trailer down" by leaving the iron on one day. When they moved from the trailer they stayed at the Roman Catholic Rectory, vacated by the priest who was on holidays. In Faust, both the male and the

female worker stayed with the same "leading" white family. Early in August they were asked to leave, so the girl went to stay in the rectory in Slave Lake because one of the two workers there had taken ill and returned to Calgary. The male worker from Faust then moved into a tent in the yard of the Roman Catholic Priest.

The reactions of the workers to their accommodations are discussed in Chapter IX.

CHAPTER VI
REACTION OF COMMUNITIES TO THE ALBERTA
SERVICE CORPS

A. Northern Communities

Interviewing in the communities that had hosted members of the Alberta Service Corps was severely hampered by the time limitation imposed on the researchers. This did not affect the working relationship with all informants. Non-native professional interviewers provided the necessary information after a brief introduction. With native persons, such as the informal leaders, project assistants, and mothers of the children who attended the playschool, the situation proved more difficult. These people tend to mistrust persons representing any government agency; therefore, it is necessary to establish a trust relationship, deeper than that established with professional persons, prior to securing information. Another limiting factor was the interview approach involving "why" questions. The Indian language is descriptive and concrete rather than abstract; it is not introspective. To a large number of native people "why" seldom occurs. For these two reasons, it was necessary to take a greater length of time to establish

satisfactory rapport. Consequently, fewer people in the native population than in the non-native population were interviewed.

Each section of this chapter presents general findings for the Fort Chipewyan, Kikino, Fort McKay, Slave Lake and Faust communities unless otherwise specified.

1. Community Reactions

a. Community Reaction to Workers

Fort Chipewyan - The majority of both white and native informants in Fort Chipewyan identified one of the workers as being more effective than the other two. They felt that he was more mature and able to cope with his job. The comment was made that "He didn't tie himself up with a girl". The other two did almost immediately, which was, according to some, an indication of the worker's inability to "cope". This effective worker was more visible than the others; "he visited people" more frequently and offered swimming lessons for the youth. Through his activities he was identified with the white community, while the others spent the majority of their time in the Doghead area and were consequently identified with the native community.

Fort McKay - Native persons in Fort McKay indicated satisfaction with the workers: "They were good Joes". But several mothers commented that "they didn't do anything". Some persons couldn't understand why they just visited. One worker spent most of his time "with the older boys" and did not participate in the playschool program that was developed by the other.

Informants did not comment upon the personality of workers but indicated frequent visits to their cabin for tea or "story-telling". The community

gave the workers a going away party. One informant indicated he liked the worker who had set up the playschool, but "couldn't figure the other out". Negative reaction to girls spending several days with the workers was intimated by several informants.

Professional informants in Fort McMurray reacted negatively to the workers. They saw the individual Corps members as "just...hanging around and passing the summer". These professionals did not have close contact with Fort McKay Corps members and therefore did not comment specifically about them. The one exception related to the member who spent most of his time with the older boys: "He spent a lot of time talking, but talk is cheap". He didn't have a project, he was just someone to talk to. He was groping all summer. He may have felt a little guilty because his partner had a project and he didn't. He downgraded himself the whole time".

Kikino - Reactions of Kikino residents to the workers was positive due to an association with the Hatts, a couple from the University of Alberta who had spent a previous summer at Kikino. "They took over from the Hatts". They were involved with the young people; were energetic and critical; and provided a stimulus for the local leaders. One informant commented: "They visited and talked to people:" The people referred to the workers as part of "our" (Metis) community.

Professionals felt that workers were generally accepted in Kikino, but they did meet with some resistance. It was indicated that there are two factions in the community; the traditional versus the more progressive. "If the girls worked with one faction, then the other faction reacted in a hostile manner". It was felt that the girls were able to begin the difficult task of overcoming this faction conflict.

One of the girls found it extremely difficult to adjust to the social conditions during the first month. The directors of the pre-school reported that she failed to report to school on many mornings, being confined to her bed.

Slave Lake - Reactions to the girls at Slave Lake were very positive. The feeling was that the girls were able to "fit in" well with the community. A sixteen year old high school student indicated he knew and liked them as "buddies". The workers were invited to parties and informal get-togethers by girls on the local softball teams.

Faust - The Faust community reacted skeptically to the local Alberta Service Corps workers. There was confusion and a negative carryover from experiences with C.Y.C. workers who arrived in Faust with similar ideas as Alberta Service Corps workers. One young person thought the male worker was lazy. She said he did very little all summer. This was partially justified by his landlady who indicated he was ill a good part of the summer due to an allergy activated by the household cat. This particular person felt that his interest in Faust wasn't real. "He had a lot of ideas, but he didn't do anything about them". The informants contacted mentioned a change of attitude towards him since the project's closure. He has returned to Faust several times and community residents indicated that he has been more effective as an informal leader and motivator during recent visits. The female Alberta Service Corps worker was able to relate and work well with community residents, according to reports. She worked long hours preparing materials for the playschool and visiting parents. Informants indicated that she was successful in initiating and carrying out activities.

b. Community Reaction to Projects

In every community a playschool was set up. Additional activities were organized: Fort Chipewyan - reading, library, swimming and water safety lessons, camping, softball teams; Kikino - cooking classes, swimming lessons, tutoring high school students; Slave Lake - softball teams; Faust - playground activities.

In all communities the reaction to the playschool was positive. Parents and teachers said the playschool prepared the children for the classroom - desks, pencils, papers, colours, sitting quietly, playing together,

speaking out. In Faust, the principal of the school and the grade one teacher said the most valuable result of the playschool was the children's ability to function in a group. The teacher also felt that the playschool experience helped loosen home ties; "There is one boy in my class who cries a lot and says he wants to go home. This boy didn't go to the playschool; the children who did don't do this". In Slave Lake most respondents felt that by getting a "good start at school, students would be less likely to become frustrated and leave school, which would boost the drop-out and unemployment rates".

In Slave Lake several mothers felt that involving one of the older residents in the playschool was a mistake. Some of "the children were afraid of him". This man is labelled the "town nut". Several high school students thought this man was probably a good person to assist at the playschool. "He's well read, an artist of sorts and is able to help kids with many things". In Fort Chipewyan one teacher felt that the playschool would have been more successful if it had been operated by a female Alberta Service Corps worker.

The swimming and water safety lessons given in Fort Chipewyan were received very well: "That's all they (children) do in the summer and they should know how". Also, in Fort Chipewyan many people felt that the workers didn't do enough: "Projects were started and never continued".

There was no consensus about a year-round Alberta Service Corps program. The reasons given varied. Several professionals and informal leaders did not favour the extension of Alberta Service Corps on a yearly basis. One person said "the school and teachers should be used during the school year without the involvement of outside workers". Another person didn't think that students had the "inner resources necessary to cope with the community and encourage development. They **would** become useless to themselves and to the community". Several other people thought that Alberta Service Corps workers would be valuable to the community year-round. This aspect of the Alberta Service Corps will be further elaborated in the section on community recommendations.

No Alberta Service Corps project in the northern community extended beyond summer months.

To summarize, all communities responded positively to the playschool project. The opportunity for children to acquire skills in groups was the advantage most frequently mentioned. Additional projects such as swimming lessons were brief and infrequently commented on. Evidence of strong negative reaction to workers by residents was limited to Slave Lake involvement of a local person, felt to be an eccentric, in the playschool. In this case, there was no consensus of opinion as to the incident's overall effect. Informants felt that projects were "a good thing". No Alberta Service Corps projects will be continued over the winter months, however the communities agreed that the program should be repeated or extended next summer by Alberta Service Corps workers. There was no consensus as to the desirable length of stay for Alberta Service Corps workers in the community.

c. Community Criticisms

Informants criticised the lack of information they received concerning the purpose of the Alberta Service Corps and the arrival of workers to their communities. Questions such as "What is the purpose of the Alberta Service Corps as you see it?", and "Did the workers achieve this purpose?" remained unanswered by the majority of persons. The researchers were frequently asked to explain the Alberta Service Corps. In general, the white communities were more aware of the Alberta Service Corps than the native communities.

Many local community professional persons were critical because the Alberta Service Corps workers tended to avoid contact with already established agencies. Many professionals were confused and even hurt that they were not contacted. These agencies felt that they could have probably helped the Alberta Service Corps workers since they have information about the community that would take the workers considerable time to collect themselves. One social worker commented: "We can work effectively together if time is taken to establish the contacts". The director for social welfare in Fort McKay and Fort McMurray stated: "Some days I go to Fort McKay and there are four or five other people out there representing different agencies and none of them know what the others are

doing". The Supervisor of the Kikino colony said: "They were shy about talking to me. Perhaps they should have talked with me. I may have been able to help them with some of their problems, and they may have been able to give me some insight into some of my difficulties". Another example was an invitation by the Lac La Biche Social Welfare offices to the Alberta Service Corps workers which the latter failed to answer. The Lac La Biche social workers said: "These type of workers tend to over-generalize and see social workers as part of the establishment". He asked however: "Have they taken time to find out what we are all about?"

Professionals criticised the Alberta Service Corps workers for their apparent lack of ability to cope with a new "community environment". An illustrative incident was related by a professional in Fort McMurray:

"One fellow wasn't touched as much by the community as the other was. The first was more objective and was on more of an intellectual level than the other. As soon as they lose their objectivity, they lose their value. If you become 'caught up' you become almost as helpless as they (Fort McKay residents) are".

This particular person thought they were pre-occupied with their image; he felt that the Kikino workers "got hung-up on little things" like whether or not to go to the pub.

"They didn't go to the pub with us. This was a big problem. The girls didn't want to go because they were apprehensive about the thoughts and comments of the mothers of Kikino should any of them see them in the bar".

In all communities with the exception of Kikino, the Alberta Service Corps workers did not involve people directly concerned, such as parents of the children. In Kikino, the project was started by the Hatts who had prepared the people. Many mothers expressed a desire to work with the playschool, but they "weren't asked".

Transportation to the playschool in Slave Lake as reported by several mothers, was unreliable. Mothers would get their children ready for school and often the car would not come to pick the children up. After this happened more than a few times, they didn't prepare the children. "I wanted my children to go", but it was frustrating "to go to a lot of trouble for nothing". In Faust many of the children who were eligible lived five miles away. These children were unable to attend because of lack of transportation.

An additional point was raised in Fort Chipewyan and Fort McKay referring to the housing of the workers. They lived in shacks and were, according to reports, slovenly in their personal habits. This behavior was not well received. Many people in the community felt that people from the "outside", "helping individuals", should maintain their usual standards. "Why should we change when we see whites living as we do?"

2. Community Recommendations

In all communities continuation of Alberta Service Corps projects, specifically the playschool were rated positively. Suggestions from the communities concerning future planning follow.

In all communities it was felt that the workers should be "supervised" more closely. They shouldn't be "plunked here and promptly forgotten". The supervisor of the Alberta Service Corps should check with community people as well as the workers at various times. Provision for housing should be made by "the government". Funds should be available to the workers for supplies necessary for their program.

There should be both male and female workers in each community. In those communities where there were only male workers, "the girls were pretty much left out of things". The reverse applied in communities where there were only male workers. Several people said that "women are better with children than men". This comment was followed by the advantages of having female workers operate the playschool.

As part of next summer's program special attention should be given to activities for the teenagers. "Something to keep them occupied and out of trouble". Many boys drop out of school, leave to work on the highways or with the Forestry Department only to earn "beer money". The girls remain at home with very little to do except "become pregnant and get married". The young people don't know "how to amuse themselves". On a typical evening the boys will pick up a girl for a coke or beer. "If you don't lay, you walk home". A number of things were suggested to interest and motivate the young people: educational movies, water safety and first aid instruction, art classes, music lessons, youth newspaper as well as a recreation program. Many people said that general discussions with young people would be good. "The mental strain is too much. They don't know what to do. There are lots of kids who get in trouble". It was felt that young people need some information concerning possibilities and alternatives in general. "If the kids got the idea through association with people from the 'outside' that things can be done, it would help them and keep them out of trouble". "Many kids would like to go out to school, but they need encouragement". "Summer holidays are a bad time; they really need attention then". The young people also need some preparation for city life: "they come home disappointed and disillusioned".

Several people in each community would like to have Alberta Service Corps workers in their communities on a full time basis. In addition to those things already mentioned, the people would like to have socializing and educational youth groups such as Boy Scouts, Brownies, Air Cadets, organized and set up in their communities. There was some indication that a playschool would be a desirable program on a year-round basis as well. A program designed for students and other young people could operate after school and during the weekends. In Kikino the workers helped high school students prepare for their final exams. "When they get to grade eight and nine, it's too far. We can't help them". The people in Kikino emphasized the advantages of continuing this on a year-round basis.

Summary - Increased publicity and information concerning the purpose of the Alberta Service Corps and the terms of reference for its workers was seen to be of major importance. All segments of the community felt very strongly about information concerning the workers' arrival and their program-objectives while in the community.

A second recommendation suggested cooperation with established agencies in order to utilize existing resources. To reduce "culture shock" it was recommended that individual workers be "better prepared" and more closely supervised. It was also felt that this would increase their effectiveness in the community.

All communities specified the need for both male and female workers and the extension of programs to include "teenies" and teenagers. The need for improvements in transportation for children to the playschool and in housing for workers was also mentioned.

3. General Impressions

In communities there was consensus that the Alberta Service Corps projects should be repeated although benefits to the communities hosting Alberta Service Corps workers were probably limited. Many people felt "the workers were in the communities too short a time for anything definite to be accomplished. If anything was gained by the communities, it would be lost very quickly". An example of this is that none of the projects will be continued now that the workers have left the communities. Another factor to be considered is that the communities were well established and in many cases "apathetic". Working against such odds "quickie" or "artificial boosts" were felt to be ineffective. Worker inexperience added to the generally neutral effects of the projects on the communities. It was felt that the informal contact with the workers as "outsiders" may have been positive. However, within the research structure utilized this could not be adequately measured.

Respondents in communities frequently commented that the Service Corps workers might have profited from their summer experience. "They get a chance to see how some people (have to) live. It is very different to what they are used to". These

and similar comments implied a learning experience for the workers involved.

Questions such as "Where were the workers most of the time", and "Who did the workers spend most of their time with", remained, in large part, unanswered. "The girls weren't around much. They didn't attend the public meetings, and only few sports events which were held". Many people reported seeing or meeting them only once. Some workers initiated and carried through programs, however, these seldom lasted the entire summer. Further comments indicated "casual" relationships between informants and workers. Thus there was no evidence of personal influence of particular individuals in any community with the exception of Faust where one young person was definitely affected. However, perhaps informants may have been reluctant to discuss their personal relationship with the workers with the research interviewers.

Overall, the communities most positive reaction occurred to those workers who were project oriented. Several professional informants suggested the non-readiness of communities to accept agencies and/or individual workers who do not have specific projects or services to offer.

B. Boyle Street

1. Parents of Head Start Children

Most of the parents of children who had attended the Head Start Program had met two or three of the Service Corps Workers, but none of those interviewed claimed to know any of them well. Comments were usually something like "Yes, I've met them, but I don't know their names". In all cases, the Service Corps members had come to the door and introduced themselves, asking if there were any children who would like to attend the playschool. Immediate reactions to the playschool were all positive, but knowledge about it was almost totally lacking. After the initial response some expressed certain reservations such as "It was good, but it didn't teach the ABC's."

None of the respondents knew whether or not any mothers from the area had been involved with the playschool--some thought that they had and some thought that they had not. Similarly, none of the respondents knew of any other activities the Service Corps workers had been involved in, in addition to the playschool. Nor could they suggest anything else that the Service Corps might do in the community.

All the mothers interviewed felt that it would be a good idea to have Service Corps members living in the area on a year-round basis, primarily so that they could run a Head Start Program.

2. Other Residents

The discussion here will center around the responses of two individuals who expressed the sentiments of all others interviewed.

The minister of the church in which the playschool was held thought that the playschool was generally a good thing. He had a few reservations, most of which reflect a criticism of the philosophy behind the Head Start Program, (See Appendix E. 3) rather than the operation of it. He felt that the program was too unstructured, that the workers lacked the necessary understanding of educational methods, and that they needed more experience and direction.

This respondent was also favorably impressed with the work that the Service Corps members had done with the teens, but again he felt that there was a **lack** of structure -- that the Service Corps members were too prone to "do whatever the kids wanted them to". He felt that the relationship was a good one, but it made him a little nervous. On this basis, he thought that a year long program would be a good idea if it could be "continually appraised by a board". He was not aware of any criticisms of the Corps from other members of the community.

Feedback from a long time (54 years) resident of the area was not so positive, but her comments are highly suspect. She threw out many accusations but was rarely able to offer evidence to substantiate them. The best she could do is illustrated by the following series of comments: "All they did was drink and lie around all day." "I never saw them drink, but I know they were doing it". "They threw out a lot of bottles". She complained that the Service Corps workers did not have control over the kids, and she was particularly offended by the idea that unmarried men and women (Alberta Service Corps workers) were living in the same house with no married couple for chaperones.

C. Alberta Hospital, Ponoka

1. Prior Knowledge of the Alberta Service Corps

Only three staff members had heard of the Alberta Service Corps before the workers arrived. Of the patients interviewed, one was aware that Alberta Service Corps workers were coming to the hospital. All these respondents wondered what the workers were going to be doing exactly, but they were also "looking forward to their arrival and to see how the project was going to work out".

The rest of the staff was quite unprepared for the workers. They were not sure what "they were going to do", "what to expect". One remarked that "The staff in any institution regard anyone new with a bit of skepticism".

2. Reaction to the Workers

The Alberta Service Corps workers were well received by both staff and patients at the Ponoka Hospital. The workers themselves were described as very personable. Several of the staff members who lived in residence with them had only favorable comments to make about the workers even in their off-hours: they were "nice, clean-cut kids". The work they were doing was also regarded positively. Because there is a "tremendous staff shortage" at the hospital, the workers "were accepted with open arms", "they filled in where we didn't have time".

The patients were pleased with the extra attention they were getting. Their reaction is typified by the following quotation: "You leave and now we'll do nothing, we'll be forgotten again". One of the patients said "We really appreciated their help. We gave a member of the Service Corps a standing ovation at our last meeting".

At first some patients asked of one of the female workers "who does she think she is?", but this type of comment is understandable since the presence of the Service Corps workers was not fully explained to either staff or patients. A few patients objected to one of the workers because of "his color, but not to him as a person". However, after the newness of the relationship had worn off, this worker and the group of patients he was working with became good friends.

Some members of the staff objected to strangers with little or no knowledge of psychiatric nursing or treatment coming into the hospital and assuming a role which involved direct contact with patients. But others said "Underestimation of the potential of this sort of an approach is a fairly normal reaction by persons fully equipped to handle mentally ill people by reason of their education", and "One of the beauties of the Alberta Service Corps is that they're untrained. They aren't hampered by professionalism. They see patients as persons".

Any feelings of apprehension about their role and/or their ability to cope ("what if problems arise?") in the hospital setting were later reported as "unfounded". "I had expected to have to run after them, to look after them. It wasn't that way at all". "They were very helpful". "They themselves didn't expect any problems. Feelings do transmit. If someone likes you and wants to help you, you know it. The patients really felt that the kids liked them and wanted to do for them anything they could. Consequently, they didn't have any problems they couldn't handle".

3. Purpose of the Alberta Service Corps.

Most respondents saw the purpose of the Alberta Service Corps only in terms of the hospital. The workers were "here to assist with the care of the patients." "They weren't supposed to do any particular job. They were supposed to do what they

could where they were needed. If they were tied to hours and regulations they wouldn't have been able to work as well".

"They were able to do the little important things for the patients that can't be done by nurses in a hospital setting. They took patients for walks, picked flowers, wrote letters, and sometimes spent all day with one patient just talking".

"They spent time with the patients on a person-to-person level". To bring patients to mental health requires more than pills and comfortable living conditions. "Their job was to boost morale. You can do this by helping them, showing some care for them. Morale is important in any illness. If it drops, chances of recovery drop with it".

Other staff members saw the Alberta Service Corps as a group of young people who were prepared to help any group in whatever way they needed or wanted help. This response was frequently supplemented by the idea that it would be a "learning experience for the Alberta Service Corps workers". Because they worked in areas they were unfamiliar with for only token pay, the main result of the summer's work would be a knowledge of a totally new living situation.

4. Evaluation of Performance

Most respondents said the workers had done very well: "As far as helping us and the patients they did a wonderful job. They got responses from patients that we'd never had before". "They were very devoted and regular. They worked all day and frequently evenings, Saturdays and Sundays". "They weren't lazy. They found lots to do". As a result, "the patients were happier on the wards. They were not so prone to upset".

5. Criticisms

There were no real criticisms of the workers. The patients had nothing more serious to say against them than "Why isn't she here today?" One of the charge nurses said she never knew exactly when the worker assigned to her ward was going to show up. "If there had been a set time when the patients could expect her it would be much better". One person expressed a concern for the necessity of barring those students from the Alberta Service Corps who were looking for a "shortcut to an

easy scholarship". Some male patients have absolutely no use for women and these men were naturally critical of the female Alberta Service Corps workers. Some patients are "critical of everything"; consequently any criticism from them must be evaluated with an understanding of their personalities.

One staff member objected to the lack of communication between herself and the Alberta Service Corps workers. Apparently, the workers failed to report any progress, or lack of same, to her. She would have liked them to come to her if they had met any specific problems. This respondent seemed to be opposed to any program that lacked structure. In most instances, the workers were given a free rein to do whatever they felt would be worthwhile. Another respondent remarked that this approach was "definitely part of the attractiveness of the project. They were unhampered by strict duties, rules and methods of work".

6. Recommendations

Few respondents could suggest how the workers might have been more effective. "They did all they could have considering their lack of training in mental health". "They fitted right in and did a very good job doing what they intended to do". "There was little else they could have done on the wards with old folks. Old people can't do certain things and the extra attention they want is in the form of walks, letter writing, etc." Two or three respondents said the workers might have been more effective if they had had a better orientation at the beginning of the summer, so that they wouldn't have lost valuable time "getting into the swing of things". However, another person said that "perhaps some insecurity at the beginning is a good thing. They would have to work to overcome this feeling and perhaps they would be the better for it". One other respondent said the workers could have done a better job if there had been a definite program which they could have followed. Others answered in more abstract terms: "There is room for improvement, but there is always room for improvement in any job". They quickly added, after a response of this sort, that the workers had done the best they could and that if all future workers at the hospital were as good, they would be very pleased.

All the respondents said there was a definite need for someone to fill the role that the Alberta Service Corps filled this past summer in the hospital on a year-round basis because of the staff shortage. Several problems were mentioned with regard to this prospect. For example, some felt that "if the workers were at the hospital permanently, there might be a drift toward less enthusiasm. That's a thing we all have to watch for". Another person brought up the pertinent consideration: "What of the workers? Would they be professionals or what? The kids wouldn't have been chosen if they weren't going back to school. The Alberta Service Corps wants a certain type of person on staff. If it was to be a yearly program, the criteria and perhaps the aims would have to be altered considerably". The question of salary would also arise.

The staff said that they would certainly like to see the project continued next summer and that if it was, they would like "twice as many workers". There is a need for informal workers at the hospital on a yearly basis, but for the above reasons, such a program would not be well adapted to the Alberta Service Corps in its present form.

A program which might be worth considering was suggested by several respondents. The workers could be students "interning" in psychiatric nursing, psychology, social work, and rehabilitation. They could go to the hospital on a rotation basis with new groups coming in three or four times a year. This way there would always be a "fresh and enthusiastic group".

CHAPTER VII

EFFECTS ON PROJECT PARTICIPANTS

Corps members were given a questionnaire asking for information regarding the personal effects which were attributable to the summer's experience. Members participated willingly by providing the requested information. Responses have been presented in three categories: Personal Experiences, Changes in Values, and Behaviour and Changes in Perception of People.

A. Personal Experiences

1. Most Frustrating Experience of Summer - Responses to the question requesting Service Corps members to describe their most frustrating experience included an array of frustration best presented in an abbreviated list.
 - lack of accomplishment
 - lack of relationships
 - laziness (own)
 - Government Red Tape
 - conflict of idealism and reality
 - being watched by community
 - time involved in social change
 - lack of stimulation
 - seeing patient spending life in hospital
 - lack of improvement in mental patients
 - lack of clear definition of our purpose
 - initial cultural shock
2. Most Rewarding Experience of Summer - Responses concerning the most rewarding aspects of the summer can be classified into those concerning relationships with people and those concerning accomplishments of a more tangible nature. Of 19 responses to this question, 14 dealt exclusively with

qualities of relationships.

Four of the five Corps members at the Ponoka Hospital described satisfaction with the warm supportive type relation they had with patients:

"Joy in helping to ease people's burdens".

"That we really made contact at times".

"Appreciation shown by patients to me for actually being there".

Other members expressed satisfaction at being able to identify closely with people in the communities:

"Getting to know great guys who happened to be Indians and learning a hell of a lot from same and life".

Three members mentioned accomplishments only:

"Knowing that my ideas work out in practice".

"I was able to do something for patients".

3. Peak Experiences - A majority of peak experiences which workers mentioned can be described as overcoming the strong cultural barriers felt by the Corps workers:

"Knowing older kids well enough so that they confided in me".

"Knowing we were finally accepted by the teenage group".

"Being asked to return".

Members of the Ponoka team were most impressed by improvement in "their" patients:

"Learning of the possibility of a patient leaving the hospital".

"Communication with a man who was at first skeptical and suspicious, who towards the end of the summer was interacting well".

B. Changes in Values and Behavior

Changes in values were reported in three areas: religion; morals; and vocation.

Religious attitudes were modified in two opposing ways. Two workers indicated strengthened views as a result of their work:

"Seeing problems of patients has strengthened my own appreciation for what God has done to me".

Three Corps members reported new or increased doubt regarding religious matter:

"Now I don't value being a Christian".

"I am more cynical of practices of the Catholic Church".

Moral attitudes discussed involved issues of sexual behavior and of the consumption of liquor. Two members reported a liberalizing of their attitudes concerning sexual conduct:

"I have gained a matured attitude toward sex and drinking".

"I wonder if my values weren't rather Victorian...".

One of the students at Ponoka commented:

"I have seen alcoholics and will now exercise more care".

Several individuals expressed more tolerance toward drinking. Two members assured the researchers that they were in full command of all their vices when the summer began.

C. Changes in Vocational Plans

There is a reoccurring attitude toward vocations which appears in a number of places throughout the data collected. It can be described as a questioning of the work ethic. Clearly some Corps members found something in the summer experience which was valuable in and of itself:

"...more important rewards for work other than monetary".

"I want to work in an unstructured job from now on".

"I am even less satisfied with a 9:00 - 5:00 job".

Several workers commented that they felt less need to know what specific job they were headed toward; expressing confidence that they would find something they enjoyed.

D. Changes in Perception of People

1. Person-orientation - Almost unanimously, Corps workers described an increased awareness and tolerance. Corps members repeatedly noted an emergence of a person-oriented attitude. The common stereotypes attributed to Indians and those associated with mental patients were broken down.

"Indians aren't really lazy and the girls aren't immoral--and make good friends".

"I found that mental patients are not different from myself--they can't cope with problems".

"I no longer see (them) as Metis--but as people, individuals".

Several comments typified the reactions to this question.

"I learned to like people...everyone has a reason for being the way they are".

"...gave concrete meaning to 'class distinction' and 'value judgements'."

A typical comment was registered by a member of the group working in the North.

"I learned more about the rat race and how goddam cold the world really is".

2. Relationship of Groups Worked With to Alberta Society - Those workers commenting upon the Indian and Metis groups they worked with described conflicts between the white and minority cultures as follows:

"The people (Metis) are not able to fully succeed in the white world...the mass oriented world enshrouds them".

"Indians have become dependent on White".

"Whites relate to Indians as adults to children".

"The White society wishes to keep the Metis in an inferior position".

"They do not fit, they suffer the consequences of poverty and persecution".

"They feel rejected and inferior to the White society".

The hospital workers at Ponoka expressed the tendency of society to isolate the mentally ill.

"Society regards mental illness as something to be ashamed of".

"The public fears and condemns the mentally ill".

"There is a thin line between normalacy and illness".

Summary

Summarizing the effects on Corps members as a result of the summer's projects, the most obvious factors include a heightened awareness of the social structure with which they were involved and a strong concern for inter-personal relationships. Corps members were not as anxious to develop social programs and affect social change as they were to establish authentic bonds between themselves and persons from the Metis culture...or mentally ill persons...,or pre-school children. Corps members were most impressed with direct confrontation, empathy, tolerance and close group identification.

CHAPTER VIII

EFFECTIVENESS RATINGS AND ATTITUDE INVENTORIES FOR MEMBERS

A. Ratings of Alberta Service Corps Members

At the evaluation conference held at Banff, members of the Service Corps were asked to rate the members of their team. For rating purposes, three groups were distinguished: the team of five from the Ponoka Hospital, the team of five from the Urban Project in Edmonton (Boyle Street), and all eleven persons who worked in the northern communities. The first two groups were in constant contact for the duration of the projects; however, the eleven who worked in the North were somewhat limited in their associations with one another. This led some members to protest the evaluation procedures. They refused on grounds of insufficient knowledge. Of the eleven members from the North, four did not complete the ratings, which invalidates to some extent, the total average rating presented in Table VIII-1. Furthermore, two of the five members from the Boyle Street team chose not to attend the evaluation conference, and the three attending chose not to complete the rating.

In addition to having the Corps members rate themselves, the Alberta Service Corps Supervisor, and a member of the research

team who was familiar with the total program, rated each of the workers. The ratings made by the Corps members and the Supervisor and researcher, are presented in Table VIII - 1.

Ratings were done according to the following scale:

<u>Extremely</u> <u>Effective</u>				<u>Not at all</u> <u>Effective</u>
1	2	3	4	5

TABLE VIII - 1

RATING OF THE ALBERTA SERVICE CORPS MEMBERS ACCORDING TO GENERAL
EFFECTIVENESS BY SUPERVISOR, RESEARCHER, AND OTHER CORPS MEMBERS

	Average Ratings by Corps Members		Rating by Supervisor		Rating by Researcher
<u>Ponoka</u>					
A.	1.5		3		3
B.	1.75		3		5
C.	1.5		1		1
D.	1.75		3		4
E.	1.25		2		2
Total Ave.	1.55	Ave.	2.4	Ave.	3.0
<u>Boyle Street</u>					
A.	Group Declined to Complete Ratings.		4		5
B.			3		1
C.			3		4
D.			3		2
E.			3		3
		Ave.	3.2	Ave.	3.0
<u>Northern Communi- ties</u>					
A.	2.83		3		3
B.	2.0		3		2
C.	2.58		4		3
D.	2.25		3		3
E.	2.85		3		1
F.	2.08		2		2
G.	2.83		3		4
H.	2.33		2		2
I.	1.85		2		2
J.	3.35		4		5
K.	2.42		3		3
Total Ave.	2.48	Ave.	2.9	Ave.	2.7

All members of the Ponoka group completed the rating, with three giving a blanket "1" rating to each member of the team. This can be explained in two ways: it represented the strong feeling of success which was shared by the group and/or it was another way to avoid evaluating one another. Comments made by Corps members would support both explanations. It is interesting to note that for both the northern group and the Ponoka group, the ratings by the Supervisor and the researcher are higher than the average for the groups' self-ratings. In contrasting the ratings by the Supervisor and the researcher with the groups' self-ratings, the difference is much larger for the Ponoka team.

The group average rating for Ponoka is significantly higher than for the northern communities. A comparison of the two kinds of activities is interesting in light of this difference. This was not the only indication of such a difference in the feelings of effectiveness of members of the two groups. It was further evident to the Supervisor during the summer, and to all members at the evaluation conference. The most obvious differences between the two situations were as follows:

- (1) The Ponoka situation was highly structured. There was a clearer definition of roles to be assumed by the workers. We note in passing that there are many similarities between the institutional hospital and the institutional university. Those students going into northern communities were responsible for choosing a project and developing the necessary structure.

- (2) Members of the Ponoka team worked under trained supervisors. They were able to evaluate their work with experienced persons in the field of mental health. The workers in the North were, with a few exceptions, without trained assistance.
- (3) Workers at Ponoka were well-received by patients and staff. There were a few conflicts in this regard but these were successfully resolved during the course of the project. Members of the Service Corps who worked in the North often faced the suspicion and reserve of community members. They also encountered hostility from certain government agencies such as the Northlands School Division, and Northern Health Services.

In addition to the ratings just presented, the workers were asked to rank members of their group according to general effectiveness. The resistance toward evaluating became more pronounced at this point. From the group of 19 attending the evaluation conference, only 5 completed this section. Many wrote comments on the page indicating that they felt it was not a fair type of question, or that they had insufficient knowledge of all members.

In Table VIII - 2 the rankings done by the Supervisor and a researcher are presented.

TABLE VIII - 2

RANKINGS OF GENERAL EFFECTIVENESS OF THE
ALBERTA SERVICE CORPS MEMBERS BY THE
SUPERVISOR AND A RESEARCHER

ASC WORKERS	RANKING BY DIRECTOR	RANKING BY RESEARCHER
<u>Ponoka</u>		
C.	1	1
E.	2	2
A.	3	3
B.	4	5
D.	5	4
<u>Boyle Street</u>		
B.	1	1
D.	2	2
E.	3	3
C.	4	4
A.	5	5
<u>Northern Communities</u>		
E.	1	1
B.	2	2
H.	3	3
F.	4	5.5
A.	5	5.5
K.	6	5.5
D.	7	9
C.	8	9
G.	9	9
I.	10	5.5
J.	11	11

The ranking of the eleven persons from the North represents the largest group evaluated. For this reason, this ranking is used in following sections to run correlation tests with other factors.

B. Attitude Inventories

Four attitude inventories were administered to the Service Corps members: an Autonomy Scale, a Protestant Ethic Scale, an Anomie Scale and an Authoritarian-Equalitarian Scale. Standardized norms are available for only one of the inventories. These scales were included in an attempt to develop correlations between the resultant scores and the degree of general effectiveness displayed by individual Corps members. A copy of each of the scales is included in Appendix C. 3.e.

1. Autonomy Scale - The items for the autonomy inventory were taken from a Standard Psychometric Test.¹ Ten questions describe a range of characteristics from Dependent and Imitative, at one extreme, to Self-Sufficient and Resourceful at the other. According to the standardized norms for this inventory the Alberta Service Corps members are evaluated as noted in Table VIII - 3.

¹ IPAT 16 P.F. Inventory, (The Institute for Personality and Ability Testing, 16 Personality Factors); Champaign, Illinois, 1956.

TABLE VIII-3
DISTRIBUTION OF SCORES OF ALBERTA SERVICE CORPS MEMBERS ON
AUTONOMY SCALE

	Number	Per Cent
Above Average	3	16.6
Average	7	38.9
Below Average	8	44.5
	18	100.0

Using Spearman's Coefficient of Rank Correlation, the Autonomy ranking was compared to the ranking of eleven Alberta Service Corps members according to general effectiveness. This group was comprised of those eleven persons who were working in the Northern communities. The Correlation coefficient (ρ) was computed to be $\rho = .436$. Although this does not meet the critical value (.535), it does suggest a positive correlation, indicating that the self-sufficient and resourceful person as identified by this test, is more apt to be successful in working in the Northern communities.

2. Protestant Ethic Scale - The six items used in this scale were modified from items constructed in Benton Johnson.² These items describe attitudes toward the meaning of work. The Protestant Ethic can be described as a socially-defined justification of work which is contrasted with the intrinsic satisfaction gained through the work itself. The lower score, the less the individual is committed to the Protestant Ethic.

There are no norms available for this scale, but a correlation coefficient was computed comparing the results to general effectiveness of the eleven Corps members mentioned above. The resultant coefficient was $\rho = -.452$. The critical value for eleven items has been noted to be $\rho = -.535$. Although this coefficient does not meet the critical value, it does suggest a relationship, in this case a negative one, indicating that general effectiveness is related to a low score on the Protestant Ethic Scale.

3. Anomie Scale

A five question anomie inventory based upon the work of Leo Srole³ was administered. This group of questions attempts to measure the "discrepancy between desired ends and inaccessibility of the means for achieving these ends". Possible scores run from 0 - 5 with 5 representing strong feelings of anomie. No norms have been developed for this scale. Of the 19 answering the questions, eight scored "0", eight scored "1" and three scored "2". No person scored above "2". Since these scores are grouped at one end of this scale, it is impossible to rank the respondents. The usefulness of this inventory is limited to the description of the group, namely that it registered positive attitudes regarding social participation and morale.

²Johnson, Benton, Comparative Value Project, National Institute of Mental Health, Grant No. 4309 RI U.S. Government

³Srole, "Social Integration and Certain Corollaries: An Exploratory Study" Am. Sociological Review, 21 Dec., 1956, pp. 709 - 716

4. Authoritarian - Equalitarian Scale - The Authoritarian scale used was constructed by Sanford and Alder.⁴ There are six items, each one of which has a scoring range from 1 - 6, depending on the degree of disagreement or agreement. The final score for each individual is an average of the six items. A score of "6" indicates a strong disagreement with authoritarian values and a "1" signifies an extreme agreement.

Alberta Service Corps members posted scores ranging from 3.28 to 6, scores which are all located on the "disagreement" half of the scale. The group average score was 4.36.

A coefficient of rank correlation was computed, comparing the results of this scale to the ranking according to general effectiveness for the eleven members working in the northern communities. There was no significant relationship indicated.

Summary

At best, the problem of evaluation is a difficult one. Not only did the Corps members resist evaluating fellow members, but many, if not most of the people in the communities and at the hospital who had worked with or knew of the Corps members, resisted evaluating them on an individual basis. The evaluations done by the Supervisor are considered to be the most valid and useful. He was able to visit the teams several times during the summer and was in frequent contact with the workers.

The correlations computed comparing the effectiveness of individual workers with the scores on the attitude inventories did not yield a strong enough correlation to make them useful for selection purposes.

⁴ Sanford and Alder, A Short Authoritarian Equalitarian Scale - Progress Report No. 6, Series A, Philadelphia Institute for Research in Human Relations, 1950

CHAPTER IX

OPERATIONAL PROBLEMS

A. Orientation

All members of the Service Corps expressed some degree of dissatisfaction with the orientation session. Most had some positive comments to make, but there was no consistency in the responses as to what was good about it, with the exception of the fact that it created a certain feeling of "esprit de corps"; two from Ponoka, one from Boyle Street, and five from the North mentioned this.

1. Content - Three of the five Service Corps workers from Ponoka said that the discussion of Maslow's "Hierarchy of Needs" was useful, but none of the other members of the Corps felt positively about this aspect. In fact, five members (four from the North and one from Boyle Street) commented quite sharply about it: "So much navel-gazing", "Nice sounding theory, but of no use in the situations we were in", and "Of little use, because you can't change a personality in five days".

One person from Ponoka and one from the North said that they had gained useful knowledge about the kind of situation they would be going to. However, eight of the workers from the North and two from Boyle Street said that they would have appreciated much more knowledge of the areas they were going to, and of types of projects that would be of use in these areas. Their general feeling was that "If the Service Corps is to be project oriented, then we need to know some specific information about how to go about setting up projects".

2. Form - The discussion sessions at Banff were fairly well received. The fact that people were required to attend and expected to participate taught many of them some of the ins and outs of communicating about basic concerns. Five from the North, two from Ponoka and one from Boyle Street claimed that they grew in this respect.

Most of the members felt that lectures should be kept to a minimum and that better resource people should be made available for discussions. They felt that the C.D.O.'s were of limited assistance -- that some other types of resource personnel should be tapped. The ~~five~~ members from Ponoka felt more deprived in this regard than did the others, though the feeling was expressed by almost all members.

B. Supervision

Generally, the members of the Service Corps were satisfied with the frequency of the visits from the Supervisor this year. Ten of the nineteen members said that about once a month was the best arrangement, five wanted more frequent visits, and one wanted less frequent visits. Others commented to the effect that the Supervisor should come "just as often as was necessary to handle problems that arose", or even "never unless necessary".

Though there was not much criticism about the frequency of visits, several Corps members had comments about the form and content of the visits. They remarked to the effect that it was not the quantity of the visits, but the quality that

was lacking. There were two factors involved in these criticisms: on the one hand it was felt that the visits were mere formalities that didn't allow any real person-to-person contact between the Supervisor and the members of the Corps. This was aggravated by the presence of "outsiders", e.g. researchers and government officials, and the fact that the first, and often the only topic of discussion was money problems. A second related factor was that the visits of the Supervisor were too short. It was frustrating for the members because they wanted to let him know what they were doing, but he didn't stay long enough to gain any understanding of their work. A few suggested that supervision might be divided so that there were enough "supervisors" to permit them to stay in the communities for two or three days at a time.

C. Duration

A majority of the Service Corps members felt that the Service Corps should operate on a year-round basis. All five from Ponoka endorsed this idea, as did two from Boyle Street and seven from the North. Three from the North rejected the idea while one more was doubtful about it, and one from Boyle

Street felt that it wouldn't work. When asked if they themselves would consider working for the Service Corps for a period of one year or longer, only five (two from the North, two from Boyle Street and one from Ponoka) gave an unconditional "yes". An additional ten said that they would consider it under certain conditions, while only four (two from Ponoka, one from Boyle Street and one from the North) responded with an unconditional "no".

The conditions under which they would consider staying with the Service Corps for a longer period were as follows: two said that they would if it could gain them some university credit; two (from Ponoka) said they would if they could receive a salary; one said she would if there could be more money made available for programs; one said she would if time and money allowances were made available so that she could make occasional trips to the "outside"; one said he would only if he was posted near an urban center; and three said they would re-consider the idea only after they had graduated from university.

D. Living Accommodation

The living arrangement of this year's workers is outlined in Chapter V. Most members of the Service Corps were pleased with these arrangements. All five from Ponoka said that living in residences right on the hospital grounds offered them a necessary degree of privacy, yet it left them close to each other and to the people with whom they were working.

Those workers from the Boyle Street project who lived right in the neighborhood, felt that this had distinct advantages. But living in an apartment which had fairly strict rules was a drawback.

In Kikino, Fort Chipewyan, and Fort McKay, all the members were satisfied except for a few minor grievances. In Kikino, the girls had privacy because they were in a small building by themselves, yet they also had the advantages of not having to do much in the way of day-to-day chores, and of living "with" a Metis family. The Fort Chipewyan workers faced the same problem that the natives living around them did, namely that they were a long way from town. In terms of establishing rapport with their neighbours it was a good thing, although at times it was a little inconvenient. In Fort McKay,

the only complaint was that the one small shack was not big enough for the two different personalities who were forced to live together ("like marriage without the possibility of divorce".)

In Slave Lake and Faust the situations were not so good. The boarding arrangement at Faust placed the two workers in a home that was considerably above the standard of living of the Metis and Indian populations. It tended to identify the two workers with the white establishment. The only advantage was that there were no day to day chores to worry about. In Slave Lake there were repeated problems with landlords. When the Alberta Service Corps workers were living in a trailer, there were disagreements about visitors. This arrangement ended with the girls being asked to leave because "they tried to set the trailer on fire" (they left the iron on one day). From there they moved into the Roman Catholic Rectory where the rules imposed on them were extremely strict. The one advantage of the latter was that it was a more central location.

The members of the Service Corps split with respect to whether or not all the workers within a given area should live together. Ten (three from Boyle Street, four from the North,

and three from Ponoka) said that all should live in the same place, with no exceptions to the rule; five said that each member should live by himself; and four said that boys and girls should not live together, but that all those of the same sex within each community should live together.

E. Identity

There was no overall consensus among the members of the Service Corps as to the best way to identify themselves in the community. However, all the workers from Ponoka were very strongly in favor of retaining the Alberta Service Corps tag, principally because it was a good means of distinguishing them from the permanent hospital staff. Two members from the North said that "Alberta Service Corps" was a good label because nobody knew what it stood for, but six from the North said that to be known as members of the Service Corps was to be identified with the government, and that this was not desirable. The three from Boyle Street said that no label at all was best, while three from the North said that it did not matter one way or another. There were two from the North who said that it would be better to be known simply as "a university student living here for the summer in order to learn something".

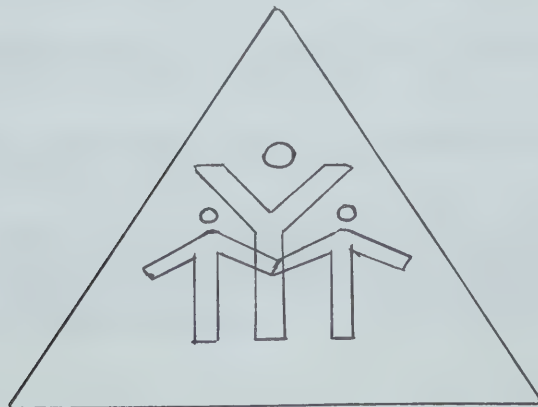
F. Name and Symbol

All five members of the Corps who were working in Ponoka, and eight of the eleven who were working in the North, favored retaining the name "Alberta Service Corps", over changing it to "Alberta Youth Corps", or anything else. One from Boyle Street did not respond, and the other two both favored "Alberta Youth Corps" over the name as it now stands.

Four from the North and two from Ponoka liked the suggested symbol that was shown to them at the Banff meetings. (See Figure 1.) Six from the North, three from Ponoka and one from Boyle Street favored the idea of having a symbol, but they did not like the one proposed. One from the North, and one from Boyle Street did not like the idea of having any symbol, and one from Boyle Street did not answer the relevant question.

Figure 1.

PROPOSED SYMBOL FOR ALBERTA SERVICE CORPS



CHAPTER X

SUMMARY, RECOMMENDATIONS, AND CONCLUSIONS

A. Summary

The Alberta Service Corps was established in January of 1967. The two-fold purpose of this organization was to meet the needs of mental patients and economically and socially deprived people in depressed communities in Alberta; and to provide a means for university and technical school students to make constructive use of their idealism, energies and talents.

This research has sought to determine whether or not a Service Corps is a worthwhile undertaking, to identify strengths and weaknesses in this year's program, and to make recommendations for the future of the Corps. The research has been hampered by three principal factors:

1. Research was not initiated until the Service Corps program was well under way.
2. The Service Corps deals with intangible commodities making evaluation difficult.
3. Pressures of time limited the effectiveness of interviewers seeking information from residents of the communities in which workers were located this summer, particularly residents of native ancestry.

The data collected for this report came from seven sources:

1. Certain background information on the Corps and the applicants for the Corps was obtained from the files of the Supervisor.
2. Information was gathered through informal discussions with the Supervisor and the members of the Corps.
3. Members of the Corps responded to questions about the communities they were in, and the projects they attempted in these communities.
4. Detailed questionnaires were filled out by members of the Service Corps.
5. Discussions among all members of the Corps at Banff at the end of August were recorded.
6. Focussed interviews were conducted in all of the communities that hosted Service Corps workers.
7. Reports and articles submitted by some individuals from the communities and by some members of the Service Corps were consulted.

There were no direct requests from communities for Service Corps workers. This fact is explained by the Supervisor as resulting from inadequate time to make the Corps known to possible target communities. Those communities that were selected were suggested by professional workers in the field.

In addition to the mental hospital at Ponoka, Service Corps workers were sent to the Metis Colony of Kikino, two towns on the south shore of Lesser Slave Lake (Faust and Slave Lake), the

Indian settlement of Fort McKay, and the mixed town of Fort Chipewyan. A project was carried out in the Boyle Street area of Edmonton; this location being selected by the Corps members who ran the project.

Service Corps workers were not told what to do in their respective areas, with the possible exception of Ponoka. Here they were to deal with individual patients on a person-to-person basis. The Boyle Street workers came to the Service Corps with their project outlined and requested financial backing. In the northern communities a Head Start Program was suggested as one possibility, and such a program was established in each community. The duration and/or success of these schools varied from area to area. In addition to these programs, numerous others were tried, such as water safety instruction and swimming classes, sports competitions, tutoring, cooking classes.

At the inception of the Service Corps, four methods were used to inform the university and technical school students of the province of the projected program: posters and pamphlets were distributed on all campuses, some use was made of the news media, the Supervisor spoke on all campuses at publicized meetings,

and word was spread informally through contacts of the Supervisor and other members of the Youth Department. There were 129 requests for information, 85 applications of which 70 were interviewed and 24 accepted. Twenty-one students finally agreed to participate. Selection committees composed of staff from the universities and colleges and interested clergy were set up in Edmonton, Calgary, Grande Prairie and Medicine Hat. These committees rated the applicants with regard to their competency, their emotional maturity, and their relationships with other people. Each applicant was then described as "first choice", "second choice" or not suitable. Because of the greater number of female applicants, and the nature of some of the northern communities, selection was biased in favor of the men. Some evidence of negative consequences of this bias is presented in the body of the report.

The reasons applicants gave for wanting to become members of the Service Corps were subjected to a content analysis. A discussion of this appears in Chapter IV. The most striking feature of this analysis is that among those applicants accepted into membership there was considerably more mention made of a search for challenge and adventure than there was among those rejected,

while among those rejected, there was a greater desire to complement one's education. A high degree of social concern and of dissatisfaction with values represented in our society were expressed by all. The most consistent positive rating of those accepted was on the factor of "relationships with other people". When we consider that selection was based solely on an interview situation, it appears that an ability to cope with such a situation was a strong factor in the selection.

Chapter V discusses the background of the Service Corps workers in detail. The distribution of incomes of the families of Service Corps workers parallels that of the province in general, but it is evident that Corps members come from families where the father has more education than the average Canadian in a somewhat greater proportion.

There was not sufficient time for the evaluation interviewers in the northern communities to establish rapport with the non-white respondents. Consequently, a degree of bias in favor of white respondents is evident. That is the Corps workers who were judged most effective were those who identified with the white establishment -- those who were strongly concerned with initiating projects rather than simply moving among the natives and establishing friendships with them. Professionals and informal leaders in the

communities were prone to criticise the workers for living in shacks. Comments about the workers being slovenly in their personal habits have been noted in Chapter VI.

The general reaction of all northern communities to the Head Start Programs was positive. These programs were seen as providing opportunities for the children to become acquainted with a school setting and to learn to acquire skills in groups. Lack of transportation to get the children to the playschools was often mentioned as a criticism of the program. Swimming programs and tutoring students who were writing exams, were also favorably received where they were carried out. There were no programs initiated by Service Corps workers that will continue through the winter.

The communities were critical of the lack of knowledge of the Service Corps workers before they arrived. There was no consensus as to the desirability of the Service Corps operating on a year-round basis. Many professionals felt that the workers lacked the "inner resources" to undertake such a program. These same professionals were critical of the fact that Service Corps workers tended to avoid contact with established agencies -- they felt that a coordinated effort could be more effective.

There was some feeling in the communities that the Corps should be more closely supervised, and the members better provided for in such concerns as housing. Most respondents in the communities felt that there should be both male and female workers in each area, and that more attention should be given to the teenagers.

There was a general feeling that a summer in the Service Corps was a valuable experience for the student.

In Boyle Street the general reaction was again positive towards the Head Start program. Some negative sentiments towards the living arrangements of the workers were expressed. The work the workers had belatedly started with the teenagers was praised.

In Ponoka, the reaction to the Service Corps was overwhelmingly positive. The workers were seen as having a lot to offer, and as having gained a lot themselves. The strongest criticism levelled was that the workers had to leave, and most respondents felt that there was a real need for informal workers such as the Corps provided, to reside at the hospital on a yearly basis.

Personal experiences and the effect of the summer's work on the members of the Service Corps are outlined in Chapter VII. Corps members all pointed to some frustrating experiences as well as to some rewarding ones. A major frustration, as was expected,

was a feeling of lack of accomplishment -- the inability to bring one's ideals to realization. A related frustration frequently mentioned was that it took so long to see any results of one's efforts -- that social change takes a long time to bring about.

Most of the rewarding experiences reported had to do with personal relationships established with members of the various communities. The workers from Ponoka were deeply gratified with the results evident in some of the patients they had been working with.

Some striking changes in personal values and behavior were reported by some of the members. Religious attitudes were modified in opposing ways: some were reinforced and others were questioned (quite strongly) for the first time. Attitudes toward drinking were liberalized in most cases, but direct contact with alcoholics caused some members to indicate that they would be much more wary of alcohol in the future.

A consistent pattern is evident in the changes that occurred in the attitudes the workers held towards work. Several workers commented that they now felt quite strongly that there were more important aspects to work than making money -- lack of structure in one's chosen vocation was often cited as a highly desirable end. Concern with knowing exactly what sort of work they would

be doing was lessened by the summer's work. Most workers felt quite confident that they would find something that they liked, but they were not concerned if they were unable to specify this at present.

Corps members almost unanimously expressed an increased tolerance and awareness of minority groups in our society. They said that this had come about largely through an increased "person-orientation" and a corresponding breakdown of stereotypes. A considerable increase in the awareness of the social structure in which they and the groups they were working with were involved.

Members of the Service Corps were asked to rate their fellow workers on a dimension of "general effectiveness". Many chose not to carry out this task, but the ratings of those who did have been presented along with the ratings of the Supervisor and one of the research team in Chapter VIII. Corps members from Ponoka rated themselves much higher than did members of the Corps from other locations. This is indicative of their greater feeling of success, which is understandable in view of the nature of the different situations in which the Service Corps was involved this year.

All members of the Corps filled out attitude scales in the following areas: Autonomy, Protestant Ethic, Anomie and

Authoritarianism-Equalitarianism. The rankings of the workers on these scales were correlated with the ranking of the members with regard to their general effectiveness. No statistically significant correlations resulted, which is not surprising in view of the small number of members of the Corps. The correlations were suggestive, however, of a relationship between autonomy and effectiveness, and a negative relationship between Protestant Ethic and effectiveness. The scores on the Anomie Scale indicated that all members registered a positive attitude toward social participation and morale. Similarly there was a slight overall "anti-authoritarianism" tendency among all members.

All members had some criticism to make of the orientation session. The only widespread positive response was that it created a certain feeling of "esprit de corps". A large majority of the members said that they would like more concrete information about communities and how to carry out projects before going out on an assignment.

Most members favored a discussion type of presentation, but they felt that much better resource personnel were required.

There was general satisfaction among the workers with the frequency of the visits they received from the Supervisor this year. They felt, however, that the quality of the visits could have been

greatly improved. There was a general feeling that the Supervisor should stay in each area long enough to become well acquainted with the work they were doing, and not just "breeze in" and talk about administrative matters. Outsiders such as researchers and government officials were not favorably received.

A majority of the workers felt that the Service Corps should operate on a year-round basis. Several said that they would consider spending a year with the Corps under certain circumstances. They wanted, for example, some university credit for a year so spent, more money for programs in the community, remuneration so that more than a subsistence level could be maintained, etc.

Most Corps members were satisfied with their living arrangements this summer. All noted that there was a distinct advantage to living close to the people they were working with, whether this be at a mental hospital, in an urban setting, or in a northern community. Apartment house restrictions were seen as a drawback by the Boyle Street workers, and living with a well-established white family in a northern community made establishing rapport with Indians and Metis more difficult in the North.

The workers from Ponoka felt that being identified as members of the Alberta Service Corps was a definite advantage because it

distinguished them from the permanent staff of the hospital.

Some members from the northern communities and those from Boyle Street felt that being tagged as an Alberta Service Corps worker identified them too closely with the government and that this was a definite disadvantage.

The name "Alberta Service Corps" was endorsed by 13 of the 19 members at the Banff Conference, and the idea of having a symbol for the Corps was even more strongly endorsed.

B. Conclusions

Two distinct orientations are evident in the program of the 1967 Service Corps. These might best be considered as two poles of a continuum: at one end is the program-oriented perspective and at the other is the person-oriented. As outlined below these are the pure, or ideal, concepts -- in actual practice a program would most likely fall somewhere between the two.

Program-Oriented

a degree of structure is necessary to accomplish program

supervision of Corps workers is necessary as students have little experience and skill from which to draw

Person-Oriented

centrally organized program is detrimental to creative and spontaneous activity; it represents the authoritarian value system which is inimical to social reorganization

supervision is restrictive; students bring creative and exuberant attitudes to their work; they are sensitive and concerned.

continuity of program needed
year long, which suggests
certain structural elements

long term projects needed,
built upon the individual's
experience, evolving from the
social needs as perceived by
the individual.

group-identity provides:
--a shield against cultural shock
--continuity of program
--a means of self identification
--definition of purpose

group-identity detracts from the
significance of the individual
and his concern for those with
whom he is working; ASC identity
associates the worker with the
government which interferes with
relating to minorities; indi-
vidual should be free to decide
to what extent he wishes to
identify with ASC image.

successful social programs are
the key to community improvement

authentic personal relationships
are the prerequisite to social
improvement.

An understanding of these basic value assumptions gives some indication of the difficulty in evaluating the total program as well as the individual Corps workers. Not only does the individual Corps member assume a particular value-stance, but so does the community member who is asked to evaluate the impact of the worker in the community.

In an attempt to shed some light on this conflict of values, the extent of structure and supervision within three projects is compared to the effectiveness of the teams as a whole as well as the effectiveness of the individual members. "Effectiveness" is defined in terms of the evaluations made by those professional and community members interviewed together with the evaluation by the Supervisor

and the self-evaluation by the Corps workers. Three projects are considered, according to their general effectiveness: Ponoka is presented as the most successful project; Kikino is also considered a successful project, and Fort McKay represents the project with the most neutral evaluation.

1. Ponoka - Of all the projects, the Ponoka team received the most positive evaluation. Both the hospital staff and patients gave strong support to the program. Significantly, the Ponoka team rated themselves higher than did the other teams. There was a strong group feeling of "going about a worthy and successful project".

As has been noted previously, this project was the most structured of all the work situations. Corps members were supervised without having their preferences for activities with the patients restricted. The comment was made to the Alberta Service Corps Supervisor that their presence was like a "breath of fresh air".

It is significant that the Ponoka team valued their identity as Service Corps members. They felt that it gave them an identity separate from the staff which aided in making personal "contact" with patients.

At Ponoka the Service Corps was able to benefit from a strong on-going program. The difficulties of a short term project was minimized.

2. Kikino - The pre-school program at Kikino had been in the planning-stage for four or five months prior to the arrival of the Corps members. The possibility of a project had been discussed informally with the native community, who after considering it for several months, decided that it was a good idea. The community received the program quite well and responded positively in evaluating both the pre-school and Corps workers. This is significant, considering that one of the Corps members experienced a severe case of culture shock during the first month.

Ken and Judy Hatt, who were responsible for establishing and running the school, have both had teaching experience; Judy having taught in public elementary schools for five years. Not only was there a structural continuity for the project, but Corps members had the advantage of experienced supervision.

The girls gained their introduction into the community through the Hatts: "They took over from the Hatts". The girls were accepted as part of the community. This was possible, to a large extent, because the Hatts were accepted and respected by the Kikino community.

3. Fort McKay - The team at Fort MacKay was given the most neutral evaluation by the community members interviewed. Their self-evaluations were low and they had a somewhat futile sense about the summer's activities. The Supervisor gave one worker ("A"), a high rating for general effectiveness, and the other ("B") was rated very low. In this situation, there was no structure or planning previous to the arrival of the Corps members.

"A" chose not to develop a project, preferring to spend his time identifying with the older males of the community. He represented the iconoclast, closely identifying himself with the cultural values, representing no one but himself. He was instrumental in finding jobs for several men. One or two individuals are planning to come to Edmonton during the winter to live with him.

In stark contrast to "A", "B" was unable to deal on an unstructured level. He was extremely threatened by the whole situation. "B" was unable to make contact with the people and left the area frequently during the summer. Finally, he did set up a pre-school which ran for several weeks. The program was quite meagre in quality.

Yet when the evaluation was completed, "B" was considered by the community members to have been the most valuable because he operated a school. "A" was felt to have done nothing but sit around and talk and drink with the locally unemployed: "talk is cheap".

On the basis of "A's" own values and criteria for worthwhile activity, he was successful and was rated on this basis (person-orientation) by the Supervisor. It was a good experience for "A", but the question remains as to whether it was of benefit to the community. It seems reasonably clear that the community was judging both workers on the basis of middle class values, being unwilling to accept an Indian's white man as a valuable contribution to the community.

There is a distinct relationship between the effectiveness of Alberta Service Corps workers and the amount of structural continuity and supervision available to the teams. Those individuals who attempted to work in a community where there was no previous contact and no supervision were not supported by community members, and workers expressed negative attitudes toward their work. This should not be interpreted as a blank cheque for organizational structure. In addition to the structural frame work and supervision provided at Ponoka, Corps members retained autonomy in choosing their activities. Yet the data does indicate that continuity through a minimum of organization and supervision is advisable.

There is little empirical support in the collected data to indicate that the use of a strong Service Corps image is advisable. It was useful at Ponoka, but such a situation is not comparable to the northern communities or urban areas. The central argument against its use has been that it presents an association with the

government which interferes with relating to the minority groups. The same situation arose in connection with the U. S. Peace Corps. In that case the Peace Corps was able to establish their identity as a socially concerned and effective group independent of the C.I.A. and U. S. Congress. As a result, the Peace Corps image is a strong and useful badge which draws a great deal of respect from underdeveloped countries.

It is reasonable to conclude that the same suspicion could be overcome if the Service Corps projects had a strong social impact and displayed an authentic quality in their concern for the people with whom they came in contact. It is questionable at this point, whether such an impact was made outside of Ponoka. The intent of this discussion is to suggest that it could become effective with adequate development. In a program which suffers from the difficulties of short range contacts with the minority groups, it is quite possible that a strong image of the Service Corps widely publicized to the public would provide an additional sense of continuity.

It is relatively easy to conclude that a minimum of organization and supervision is advisable as long as one stays within the context of determining the "success" of the Alberta Service Corps as an entity unto itself. But it would be presumptuous to say whether a more or less structured program is more beneficial

for the community in the greater context of the social structure, and desired social change. It is possible for instance, that a highly "successful" program could, in the larger context, serve as an amelioration, a white man's tokenism as it were, obscuring more crucial needs for economic reform.

Thus, a minimal organizational framework should be provided appropriate to the particular type of project. This would probably include elements of:

1. Long-range planning
2. Establishing and continuing contacts with communities
3. Orientation and training
4. Continuous supervision, principally by means of ensuring that adequate resource personnel are accessible.

C. Recommendations

1. Possible Other Areas for Alberta Service Corps Involvement

- a. The members of the Service Corps from Ponoka suggested the four following institutions (or types of institutions) as Alberta Service Corps targets: Oliver Mental Institute (mentioned by two members); Deerhome (Red Deer); orphanages and institutions for juvenile delinquents.
- b. One member from Boyle Street suggested that the Service Corps might send workers into upper-middle class urban districts to work with the teenagers and another suggested sending workers to Banff to work with the transient student population.
- c. Members from the North suggested several locations: three mentioned Canyon Creek; two mentioned Chard and two Wabasca. Each of the following centers was mentioned once: Paddle Prairie; Saddle Lake; Lac La Biche; Fox Lake; Sweetgrass Landing; Kinuso; Cold Lake; and Swanson's Landing.

2. Recruitment

- a. The procedures used to disseminate information about the Service Corps this year appear to have been quite successful when one considers the late date at which the Corps was organized and the number of requests for information and applications received. The main concern in the future is simply getting the information out sooner. Printed material should be sent to the campuses early in November so that students who have settled into their university routine may consider Alberta Service Corps opportunities for the following summer.
- b. A possibility that might be explored is that of requesting professors teaching disciplines relevant to Service Corps work to inform their classes of the possibilities offered by the Service Corps.
- c. Better use can be made of the news media now that there are concrete examples available of what the Service Corps is interested in doing. In this area such things as newspaper features about this summer's work, and radio and T.V. interviews with members of this year's Corps might be considered.

3. Selection Procedures

- a. Final selection of Corps members should be done either by the Supervisor or a committee which can review all evaluations of the applicant including the selection interview. There is good evidence to indicate that two poor choices could have been avoided if such a procedure had been used.
- b. Committee members should be asked to give a more complete report of their evaluations and general impressions. Many interview forms were simply marked "1st choice", or "unsuited for service" etc.
- c. The individual selection committee members should be provided in advance of the interviews with copies of pertinent information on each candidate drawn from the applicants' files.

4. Group Size and Composition

- a. The recommendations of this year's members should be noted, but with caution. In most cases, they suggested that larger groups would be more desirable. The size of the groups should be increased only as far as is necessary to achieve the best composition.
- b. It would appear both from the comments of the workers from this summer and from those of the residents of the communities that the Service Corps would be more effective if members from both sexes were included in each group. Thus, groups of two, three, or four might be sent to northern communities in future, always insuring that there is both a male and a female in each group.

5. Orientation

- a. The orientation sessions in future should divide the Service Corps so that those going to northern communities, those going to urban areas, and those going to institutions meet separately. This would allow more time to be allotted to instruction pertinent to projects that are appropriate to each type of situation.
- b. More and better resource people should be made available and they should be instructed to impart the information that they have through informal discussions with the students to as great a degree as possible.

6. Introduction to Communities

- a. How the workers will be introduced into the community will be dependent on why that community has been chosen to receive them. That is, if members of the community have requested Service Corps workers, these residents should be requested to assist the workers to get established. If the community has been suggested by a professional worker working in that locality, then the Service Corps worker should be able to call on this person's assistance as he sees fit. To overcome the danger of being introduced into the community as "little

helpers" for a residential professional (as happened in one case), the professional should be informed that any contact is to be initiated by the worker.

7. Image

- a. Service Corps workers should not be instructed to go to their communities "waving the Alberta Service Corps flag". However, looking to the future there are definite advantages to the development of a positive image of the Corps. If members of a community know of and feel positively about the Corps, the problem of establishing rapport is minimized, for new Corps members coming in and continuity from year to year is assured.
- b. If members of the Corps feel, upon entering a new community, that to be identified immediately as a "Service Corps worker" would make establishing rapport more difficult, then they should be under no obligation to do so, but they should strive to create a positive image and then let it be known by whatever means they feel are most appropriate, that they are members of the Service Corps.

8. Projects and Community Activities

- a. The Head Start Program was very well received this year and thus it would seem a likely project to suggest to workers another year. However, it is very important that some advance instruction be given at the orientation session to those members who intend to set up such a program and that a qualified person be available to members of the Corps for consultation on this matter throughout the summer. The role of "Head Start Consultant" might be filled by someone who could act in a general supervisory capacity.
- b. Much more effort needs to be made to get the teenagers in the community involved in one way or another. They could be incorporated into programs for younger children (such as Head Start Programs), or they could be encouraged

to organize activities of their own. During the months of May and June, tutoring of teenagers still in school is a significant contribution; it was well received where it was tried this year.

9. Housing

- a. Where possible, members of the Service Corps should live right among the people they seek to work with. If it is possible to rent a shack for the summer, this is the best plan for the boys. The same may work for the girls. Otherwise, for girls every effort should be made to secure room-and-board with a family in the immediate area of the people they seek to work with.
- b. Another workable solution, if there were to be two or more girls in a community, would be to obtain a small house trailer which could be placed near the home of a family so that the girls could have the security of being with a family, yet have the privacy of their own place. The trailer could also work for boys if a shack were not available.

10. Supervision and Coordination

- a. There should be one field supervisor for every ten field workers. The role of field supervisor could be combined as suggested earlier, with that of a qualified advisor for some type of project -- be it Head Start, Water Safety Instruction, Athletic team organization, or whatever. These supervisors should be prepared to spend from six days to two weeks in any given community.

11. Duration

- a. Though there is no doubt that the past summer was worthwhile for the members of the Service Corps, this report must leave some doubt as to how worthwhile it has been for the communities they lived in. The emphasis of the Service Corps must be made clear before any concrete recommendations can be made with regard to the duration

of the service of any member. Summer programs are of sufficient length to give the student a memorable and useful experience, but if benefits to the community are to accrue, serious consideration must be given to altering the program of the Corps so that longer periods of service are provided. Such a change could well necessitate selection of yet more mature individuals, perhaps university graduates, and of providing them with a more extensive orientation. It has been suggested by some professionals in the field that short term projects will be the death of the Service Corps because of the frustration necessarily caused when the workers leave a community. A program of this sort could be supplemented with one or two additional workers being sent to a community for the summer.

- b. An alternative to this, and certainly not one of equal merit, is that provision be made for workers who have been in an area for the summer to return to their communities several times throughout the year. All but three of this year's Corps endorsed this idea, saying that there would be definite merit to it. This would be of definite value for workers who have been in the Mental Hospital setting, and it could conceivably be of value to other projects as well.

12. Coordination with Other Government Programs

The comments of certain professionals to the effect that members of this year's Service Corps did not come to see them, or try to work with them, should be listened to cautiously. As mentioned earlier, there is a real danger of members of the Service Corps becoming enmeshed in already existing programs to the point that they could not operate freely. Professional workers in the field should know of the existence of the Service Corps, and if workers will be living in their areas. Members of the Service Corps should perhaps also be aware of what other government agencies are operating in the areas to which they go, but they should be under no obligation to contact these people if they do not wish to do so. Being aware of these other agencies by no means implies a complete knowledge of their programs.

13. Research

The factors that hampered the research reported in this monograph could well be avoided another year if it is desirable to carry out further research. Research would have to begin with the selection of the applicants. To obtain adequate feedback from the communities, it would be necessary to incorporate a researcher into the actual program so that they could live in the communities as participant observers. At least, the researcher should spend ten days in each of several typical communities in order to establish sufficient rapport to obtain valid information from residents.

A P P E N D I X A

ALBERTA SERVICE CORPS FORMS

1. Application
2. Reference Form
3. Interview Form

ALBERTA SERVICE CORPS APPLICATION

SECTION I — IDENTIFICATION

a. NAME (Last name, first, middle initial, maiden name, if any)	b. APPLICATION NUMBER	Do not write in this space
c. HOME ADDRESS (Street, city, province)	d. TELEPHONE NUMBER	
e. ADDRESS WHILE ATTENDING UNIVERSITY, TECHNICAL SCHOOL OR JUNIOR COLLEGE	f. TELEPHONE NUMBER	

SECTION II — Part A—GEOGRAPHICAL ASSIGNMENT PREFERENCE

a. I would like if possible to be assigned to (area)	Reason for preference
b. If there are any areas in which you will not accept assignment, please specify	Reason for exception

SECTION II — Part B—WORK ASSIGNMENT PREFERENCE

Line Number	Type of Assignment	Would Like	Do Not Know	Would Not Consider	Assignments I Would Like Best (in order of preference)	
					Line Number	Reasons
1.	Serve with the mentally ill				1.	
2.	Serve on Indian reservation				2.	
3.	Serve in Metis community				3.	
4.	Serve in urban area				Assignments I Would Like Least	
					Line Number	Reasons
5.	Serve with migrant or seasonable laborers				1.	
6.	Serve in a health program for remote communities				2.	
					3.	

SECTION III — PERSONAL INFORMATION FORM

Date of Birth	Marital Status
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ELEMENTARY SCHOOLING

Name of School	Name of School	Name of School
Location	Location	Location
Grades Completed	Grades Completed	Grades Completed

SECONDARY SCHOOLING

Name of School	Name of School	Name of School
Location	Location	Location
Grades Completed	Grades Completed	Grades Completed

OTHER SCHOOLING

Name of School	Name of School	Name of School
Location	Location	Location
Grades Completed	Grades Completed	Grades Completed

Name of College, University or Technical School Presently Attending	Discipline	Option or Major	Number of Yrs. Completed	Average Last Yr.

YEARS REPEATED, IF ANY — Reasons

SCHOLARSHIPS

EXTRA CURRICULAR ACTIVITIES—Offices held, Sports, hobbies, etc.

OTHER SPECIAL TRAINING OR QUALIFICATIONS

PREVIOUS EMPLOYMENT — Summer or Regular

Employer	Type of Work	Dates

How much money would you require in the form of a bursary?

Could you join ASC if you got less?

SECTION IV

In the following space, explain why you would like to be an ASC member and what you think you can contribute to the program:

In the following space please include any additional information which might be helpful to us:

NOTE: Be sure to give references required in Section V

RETURN TO:

ALBERTA SERVICE CORPS

DEPT. OF YOUTH

CN TOWER BLDG.

EDMONTON, ALBERTA

SECTION V

APPLICATION NUMBER	TYPE OR PRINT YOUR NAME AND ADDRESS HERE
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REFERENCES

Name and Address of Supervisor of previous job.	Teacher, Advisor or Counselor (Circle which one of a School or University attended within last 3 years.
NAME BUSINESS	NAME
STREET ADDRESS	SCHOOL
CITY PROVINCE	CITY PROVINCE

ADDITIONAL REFERENCES (give at least 2)

NAME	NAME
STREET ADDRESS	STREET ADDRESS
CITY PROVINCE	CITY PROVINCE
NAME	NAME
STREET ADDRESS	STREET ADDRESS
CITY PROVINCE	CITY PROVINCE

ALBERTA SERVICE CORPS

Department of Youth

C N Tower Building

Edmonton, Alberta

The above-named applicant for service in the Alberta Service Corps has indicated that you are in a position to give us a reliable evaluation of him. I shall appreciate your thoughtful appraisal of his qualifications for service.

The success of the Service Corps will depend on the character of the volunteers who are chosen to serve. In selecting students we will rely heavily on the judgment of people who know the applicant.

A candid expression of opinion is necessary. No candidate will be eliminated on the basis of a single negative rating; supporting evidence will always be obtained from other sources. All information will be kept in confidence.

I am grateful to you for your assistance.

Sincerely yours,

D. M. Hamilton, Supervisor.

RATING ON EMOTIONAL MATURITY

Some volunteers will work under conditions of hardship and deprivation. With this in mind, how would you rate this candidate on emotional maturity and stability?

Check one:

- 5 ☐ Superb. Exceptionally mature and emotionally stable.
- 4 ☐ Very good. Mature and emotionally stable.
- 3 ☐ Good. About average in emotional stability and maturity for his age group. Will need supervision.
- 2 ☐ Doubtful. There is reason to doubt the maturity and stability of this candidate.
- 1 ☐ Poor. Candidate is emotionally unstable (has a history of emotional outbursts, of withdrawal, or of other signs of inability to cope with stress).

Comments on emotional maturity of candidate:

Do you have any knowledge of any behavior which shows that this applicant is not reliable, honest or of good character?

- ☐ Yes. (If "yes," please give details.)
☐ No.

RATING ON RELATIONSHIP WITH OTHER PEOPLE

Volunteers will work in small groups with other volunteers and with people in communities, often with minimum supervision. How would you rate this candidate on relationship with other people?

Check one:

- 5 ☐ Excellent. Unusually effective in relationships with others. Works well alone or in groups. Can lead or follow as occasion demands. Relates well to all kinds of people, respects them and gains their respect.
- 4 ☐ Very good. Works quite well with others.
- 3 ☐ Good. About average in effectiveness of relationships with others for his age group. Will need supervision.
- 2 ☐ Doubtful. There is reason to believe that the candidate will have difficulties working with others.
- 1 ☐ Poor. Candidate cannot work effectively with others. Distracts a group from its purposes or does not carry out his obligations.

Comments on candidate's relationships with other people:

OVERALL RECOMMENDATION

- ☐ I recommend the candidate without reservation as an excellent prospect for the Service Corps.
☐ I have some reservations but would recommend the candidate as a good prospect for the Service Corps.
☐ I feel that the candidate is unsuited for the Service Corps.

☐ Other

Signature

Title

Date

PLEASE RETURN THIS FORM TO:

ALBERTA SERVICE CORPS
Department of Youth

CN Tower Building
Edmonton, Alberta

ASC INTERVIEW FORM

Competence Rating

- 5 _____ Extremely competent
4 _____ Very competent
3 _____ Adequate
2 _____ Doubtful
1 _____ Incompetent

Emotional Maturity

- 5 _____ Superb. Exceptionally mature and stable
4 _____ Very good. Mature and emotionally stable
3 _____ Good. About average in stability and maturity
2 _____ Doubtful
1 _____ Poor

Relationship with Other People

- 5 _____ Excellent
4 _____ Very Good
3 _____ Good
2 _____ Doubtful
1 _____ Poor

Overall Recommendation

- 1 _____ Recommended without any reservations.
2 _____ Recommended with 1 or 2 reservations.
3 _____ Recommend with several reservations and would need further information.
4 _____ Candidate is unsuited for the Service Corps.

Area of Service

What area of service would you recommend for this applicant: _____

A P P E N D I X B

Letters requesting information about communities and projects:

1. Northern Communities
2. Boyle Street
3. Ponoka

Research Branch
August 4, 1967

Dear _____:

The time is fast approaching when you'll be pulling out of your community and some nosey researcher will be moving in to assess the damage. We want to be able to move in quickly, talk to as many people as we have to in order to get a good idea of what your impact has been, and get out with as little notice being taken of us as possible.

So -- may we ask your assistance as follows:.

1. If you ran a playschool, please send us a list of names of the children who were enrolled. If their name differs from their mothers, and you are aware of this fact, please so indicate.
2. If you were involved in any other programs instead of, or in addition to, a playschool, please send a list of names of those people that each program was set up for.
3. Send the names of all the members of the community who assisted you in running any of the programs that you were involved in.
4. Send a list of the names of all the "professionals" with whom you have had contact, comment as to how well you know them and as to what kind of a relationship you had with them. This list should include such people as teachers, C.D.O.'s, doctors, R.C.M.P., etc.
5. Send us a list of the names of the formal leaders of your community -- that is, people who hold elected or appointed positions with government, service clubs, agencies, etc. Again, how well did you know them and how did you get along with them?
6. Send the names of any informal leaders that you have been able to distinguish -- that is, local "busy-bodies" who are always in the "know" and who are the ones that others in the community turn to for information and leadership.

Please feel free to supplement this information in any way at all that you think might be of some help to someone going to your community for a couple of days to assess the impact on the community that your presence has had.

If there are individuals with whom you have been working who you feel are capable, and who would like to, invite them to write you a letter after you have left the community, and tell you what they thought of the program.

If your community is large and spread out, so that it would be difficult to locate people having just their names to go on, could you suggest some means of overcoming this problem? Possibilities might be giving us the name of someone with whom you have worked who could serve as a "guide", or even drawing us a map of sorts.

Hopefully, it isn't necessary to stress to anyone that we want to know your "enemies" as well as your friends. In fact, it is more important to know who you didn't get along with than it is to know who you did get along with. We are neither trying to whitewash nor to be critical, but only to identify trouble spots so that others may gain from your experience.

PLEASE DON'T PUT THIS OFF! It is important that we have this information soon. We will be sending interviewers into some of your areas the same day that you pull out. Let's set Wednesday, August 16th, as the ABSOLUTE deadline to have this information in the mail.

That's business to now, then.

If anyone is interested, there are a few social gatherings in the offing for the weekend before we go to Banff. The Great White Father has invited the crew over to his place the afternoon of Sunday, August 27th, and after you're through with it, Bryan says he has a little something in store at his place. Details of both remain to be worked out, but you might be thinking in terms of these dates when making plans to leave your summer homes.

Looking forward to seeing you all soon (and hearing from you even sooner).

Don and Dave
Research Boys

Research Branch
August 8, 1967

Dear _____:

In a few weeks your assignment in Boyle Street will (officially) end. Our task at that point is to make some assessment of the impact you have had over the summer months.

At Banff we'll be asking lots of questions to determine your perception of your roles and your work, and of the "successes" and "failures" of your program. This is the easier part of our job -- we are counting on you to verbalize concisely and honestly.

The more difficult part of our job is to assess the community's reaction to you. With regard to this, we are asking your co-operation in the following manner:

1. Please send us a list of the names of the children who were involved in your playschools. (Obviously you don't all have to do this -- one list will suffice). The addresses of these kids would be a great help too.
2. Send us the names of any other kids/teens that you have been involved with (and state the nature of the contact).
3. If any members of the community assisted you with your programs, please send us their names.
4. Send a list of any "authorities" that you have come into contact (conflict?) with -- eg. school boards, Department of Youth, municipal officials etc. State the nature of the contact.
5. If you are aware of any "community leaders" either for the community at large or for some (ethnic) segment thereof, please send us their names. These could be either "formal" (eg. elected or appointed) or "informal" leaders.

If there are any adults or teenagers in the community who are really aware of what you have been doing, and who would be capable of doing so, invite them to write you a letter after you have left the area, telling you what they thought of your programs/presence.

Please feel free to supplement this information in any way you think might assist us. Two interviewers (one male and one female) will be available to talk to anyone who might have some feelings about your presence.

If you can find the time, and feel so moved, you could perhaps write something about the area you are working in, the nature of your project, the problems you encountered, suggestions for similar programs in future etc. As mentioned earlier, you'll be answering lots of questions at Banff, but an essay might give a better idea of the overall situation.

Please have this information to us by August 18th. (The essay need not be in till Banff.)

Hamilton has invited the group (all 21) over to his place the afternoon of Sunday, August 27th, and then Bryan Watt has a little something extra planned for that evening. Monday, the ~~ca~~valcade goes to Banff.

Hoping to hear from you soon.

Don Harper
Dave Turner
Research Branch.

Research Branch
August 8, 1967.

Dear _____,

It's just about three weeks until you leave your summer home. That's when our work really starts, and we'll need all the assistance you can give us.

We have pretty well decided that it wouldn't be wise to try to talk to any patients. If you think there are patients we should/could talk to in order to assess the impact you have had, then set us straight-- and give us their names. If there are any patients that you feel could write a good essay on the Service Corps -- commenting and criticising-- please invite them to do so. It could be an essay to be sent to Don, or a letter they write to you after you have left.

You yourself could, if you so desired, write an essay-type evaluation of the situation you have been working in -- positive and negative aspects -- and bring it to Banff with you.

When you get to Banff, we'll be asking you lots of questions, and, of course, you'll all answer them honestly and concisely. But sometimes an essay which deals with the total situation is more enlightening.

In Ponoka, after you have left the area, two interviewers will be talking to as many of the staff as will be of value in assessing the impact you have had. We would appreciate it, then, if you could give us the names of the staff members you have worked with, and perhaps mention their title too. A comment or two as to what kind of a relationship you had with them would be helpful.

I hope you gather from that last comment that we want to know the "enemies" you've made (if any) as well as the friends. We aren't concerned with evaluating each of you as individuals in this regard, but only with identifying trouble spots so that future Service Corps members can benefit from your experience.

If you, as a Service Corps worker, have had any contact with people from the "outside" please tell us the nature of the contact and the name of the person(s) it was with.

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Please have this information in the mail no later than August 16th.

Well -- that's business. Big Daddy Don has invited the Service Corps over to his home the afternoon of Sunday, August 27th, and Bryan Watt has a little something extra in store for the evening. Keep it in mind.

Have any of you read "Cuckoo's Nest" yet?

Hope to hear from you soon -- and see you a little later.

Don & Dave
Research

A P P E N D I X C

Questionnaires

1. Cover letter and questionnaire sent out while Service Corps workers were still in the field: "Background information".
2. Schedule for Banff Meetings - August 28 - 31.
3. Questionnaires administered to Alberta Service Corps members at Banff
 - (a) Part I - Effects of Membership in the Corps of Members
 - (b) Part II - The community -- Achievements and Failures
 - (c) Part III - Joining the Service Corps -- Internal Problems
 - (d) Part IV - Projections
 - (e) Part V - General Attitudes

Research Branch
August 15, 1967

Dear _____:

This will be the last time we bother you before you come to Banff. Attached to this letter you will find a few short questions. We would appreciate it if you could fill in the blanks and send the sheet back to us right away. By the time you receive this, you should already have sent us the information we requested last time. If you have not written up the other information yet, DO IT NOW, and then get right at this.

Last Friday, Esther was in town and she, Big Daddy Hamilton, and I worked out a schedule for the Banff meeting. It promises to be pretty interesting -- worth looking forward to.

Thanks for your help,

See you in Banff,

Don Harper

NAME _____

Background Information:

1. What year are you in at University or Technical School? _____
2. What are you majoring in? _____
3. What is your favorite subject (if it is different from #2) _____
4. What was your grade point average last year? _____
5. How many years of schooling has your father completed? _____
6. What is your father's occupation (be specific)? _____
7. Into which category would your total family income fall:
_____ less than \$5,000.
_____ \$5,000. to \$9,999.
_____ \$10,000 to \$14,999.
_____ more than \$15,000.
8. What is your church affiliation, if any? _____
9. How many times a month do you attend church? _____
10. How religious would you say you are? (Circle one number).

1	2	3	4	5
Very Religious				Not at all Religious
11. What country were you born in? _____
12. What countries were your parents born in? Mother _____
Father _____
13. List the sex and age of your siblings in order from oldest to youngest, and indicate where you fit in:

(1)	(4)
(2)	(5)
(3)	(6)

14. How much reading have you done this summer, if any?

What type of material have you read, and what did you find most enjoyable?

Do you think that reading material should be made available through the Service Corps? _____

ALBERTA SERVICE CORPS

SCHEDULE FOR BANFF MEETING

August 28 - 31

Monday, August 28 - 5:00 p.m. Arrive Banff
6:00 p.m. Supper
7:00 p.m. Free Time

Tuesday, August 29 - 7:15 a.m. Rise
8:00 a.m. Breakfast
9:00 a.m. Session: Internal Problems
12:30 p.m. Lunch
Free afternoon
6:00 p.m. Supper
7:30 p.m. Free

Wednesday, August 30 7:15 a.m. Rise
8:00 a.m. Breakfast
9:00 a.m. Session
Projections
11:00 a.m. Guest Speaker - Terry Garvin
12:30 p.m. Lunch
1:30 p.m. Session: The Community
3:00 p.m. Press
6:00 p.m. Supper
7:30 p.m. Session: Effects of Membership in the
Service Corps, and Individual Experiences

Thursday, August 31 - 7:15 a.m. Rise
8:00 a.m. Breakfast
9:00 a.m. Session: General Attitudes
10:00 a.m. Closing Remarks
12:30 p.m. Lunch

ALBERTA SERVICE CORPS - BANFF - AUGUST 1967

Name _____

Please answer all questions fully. If the space provided is not sufficient, use the back of the sheets.

PART I -- EFFECTS OF MEMBERSHIP IN THE CORPS ON MEMBERS

1. What were your vocational plans before you entered the Service Corps?

2. What are they now? _____
3. If the Service Corps has changed your vocational plans, explain how.
If it has not changed your specific plans, has it affected your general
vocational outlook? _____

4. Has your work this summer changed your perception of the people you have been
working with? If so, how? _____

5. Has your work this summer changed your perception of people in general? If
so, how? _____

6. a) Would you explain what the relationship is between the people you have
been working with and the larger society in which these groups are
found? _____

- b) Have your ideas in this regard changed as a result of your summer's
work? _____

7. How would you describe the role you expected to play as a member of the
Service Corps before you joined? _____

8. How would you describe the role you did play? _____

9. Have you had any new experiences this summer that have changed your values
or behaviour (e.g. with respect to smoking, drinking, sex, working, going to
church, etc.?) _____

10. What has been the most rewarding aspect of your summer in the Service Corps?

11. What has been the most frustrating aspect? _____

12. The term "peak experience" has been used to describe particularly emotionally rewarding experiences. During the summer, have you had any such experiences? Please comment on these briefly.

PART II: THE COMMUNITY --- ACHIEVEMENTS AND FAILURES

Name _____

1. How successful would you say the Service Corps has been this year for the community in which you worked? (circle one number)

Very
Successful

Not at all
Successful

2. a) In What ways was your presence beneficial for the community? _____

b) In what ways was it harmful? _____

3. What has been the general reaction of the people you have been working with to the Service Corps? _____

4. What are YOUR reactions to other government programs in your area? _____

5. What is the general reaction of the people that you have been working with to other government programs? _____

6. Rank the following two columns of people with respect to the ease with which you were able to establish rapport.

White

Indian/Metis

_____ older males
_____ older females
_____ same aged males
_____ same aged females
_____ younger males
_____ younger females

_____ older males
_____ older females
_____ same aged males
_____ same aged female
_____ younger males
_____ younger females

7. With which category was it easiest to establish rapport? _____

8. Comment on these rankings telling why it was hard in some situations and not so hard in others. _____

9. a) Did you date with people from your community? _____
b) Did you refuse dates with people from your community? _____
c) If problems arose on either of these scores, would you describe them.
How did you deal with them? _____

d) If no problems arose, do you think that dating with members of the
community is potentially dangerous or is it not a problem? _____

10. Did you get better response from people by dealing with them on an
individual basis, by dealing with them in small groups, or by dealing with
organizations? Comment on your answer. _____

PART III: JOINING THE SERVICE CORPS --- INTERNAL PROBLEMS

Name _____

1. How did you learn about the Service Corps initially? _____

2. How did your parents feel about you joining the Corps? _____

Has their attitude changed? (If so, how?) _____

3. Rank the following three points in the order that they are appropriate to
your situation.
_____ I joined the A.S.C. in order to broaden my experience and gain a
better understanding of man.
_____ I joined the A.S.C. in order to gain a better understanding of
myself and my place in the world.
_____ I joined the A.S.C. in order to assist as best I could in
alleviating injustice and deprivation.
_____ Other.
4. How often do you think the Director (or a field supervisor) should visit
members of the Service Corps in the field? _____

5. Do you have any other comments (suggestions, criticisms) about supervision?

6. a) What in the orientation session was beneficial? _____

- b) Were any aspects of the orientation session of no use? _____

7. What changes, if any, would you like to see in the orientation session?
(Consider both the form and the content). _____

8. a) What advantages and drawbacks would there be to being tagged by the
community as a member of the Alberta Service Corps? _____

- b) Would it be better to be identified in some other manner --- such as "the
kindergarten teacher", a "University student living with us for the
summer", etc? _____

9. How much authority and/or knowledge should a person have to be an effective
worker for the Service Corps? That is, would a great deal of knowledge of
government, the community, either or both, be of any advantage? _____

10. What were the advantages and disadvantages of the living accommodation you had
this summer? _____

11. Do you think that lack of transportation limited your effectiveness in the
community? _____

12. Comment on the make-up of your group this year, suggesting the advantages,
disadvantages of the sex composition, the size, etc. _____

13. a) Did conflicts develop between you and your fellow Corps workers? _____

- b) How serious were they --- how did they affect you, and how did they
affect your work? _____

- c) How did you deal with them? _____

- d) Was this method of coping satisfactory? _____

PART IV: PROJECTIONS

Name _____

1. What projects could members of the Service Corps attempt in your community in future years? _____

2. Would there be any value in having members of the Service Corps reside in the area in which you worked on a year round basis? _____

3. What other areas, if any, do you know of that Service Corps workers could go to next year? _____

4. Would you consider working as a member of the Service Corps for a period of one year or longer? Discuss any ideas you have with respect to this -- that is, if there would be certain conditions under which a longer period would be feasible, what are they? _____

5. Were there any ways in which you felt your hands were tied in the Service Corps this year? _____

6. Should members of the Corps who are working in the same area live together, or should they be spread out in the community? _____

7. Should members of the Corps go to a community with fairly definite ideas of what projects they might attempt? Or is it necessary to go without any preconceptions of this sort? _____

8. Would more financial help from the Department of Youth have aided or hindered the work you did this summer? _____

9.
 - a) Is there any value to having conference of Corps workers during the courses of the summer's work? _____
 - b) If there is some merit to this idea, how long should the workers be in the field before they come together? _____
 - c) If such conferences are to occur, what format should they take? _____

10. Would it be useful for members of the Service Corps to visit the communities they were in, once or twice during the following year? _____

PART V --- GENERAL ATTITUDES

Name _____

1. Please indicate whether you agree or disagree with each of the following statements, and then show how strongly you feel about it, (how sure you are of your answer).

a) If you had a great deal of money, would you work as much as you do now? _____

Very sure _____ Fairly sure _____ Not too sure _____

b) Would you say that the worst thing about being sick is that your work does not get done? _____

Very sure _____ Fairly sure _____ Not too sure _____

c) Would you say that you work like a slave at everything you do until you are satisfied with the results? _____

Very sure _____ Fairly sure _____ Not too sure _____

d) Would you say that is is all right for a man to take off from work now and then if there is something else he would rather do? _____

Very sure _____ Fairly sure _____ Not too sure _____

e) Would you say that most people spend too much time working and not enough time enjoying life? _____

Very sure _____ Fairly sure _____ Not too sure _____

f) If you had a chance of taking a paid vacation or working during that time and getting paid extra, would you take the vacation? _____

Very sure _____ Fairly sure _____ Not too sure _____

2. Please indicate whether you agree or disagree with each of the following statements:

a) In spite of what some people say, the life of the average man is getting worse, not better.

agree _____ disagree _____

- b) It's hardly fair to bring children into the world with the way things look for the future.

agree _____ disagree _____

- c) There's little use in writing to government officials because often they aren't really interested in the problems of the average man.

agree _____ disagree _____

- d) These days a person doesn't really know whom he can count on.

agree _____ disagree _____

- e) Nowadays a person has to live pretty much for today and let tomorrow take care of itself.

agree _____ disagree _____

3. There are three possible answers to each of the following questions. Please check the most appropriate response in each case.

- a) In constructing something I would rather work:

_____ with a committee; _____ uncertain; _____ on my own.

- b) As a teenager, I joined in school sports:

_____ occasionally; _____ fairly often; _____ a great deal.

- c) I prefer to marry someone who can:

_____ keep the family interested in its own activities;
_____ in between; _____ make the family a part of the social life of
the neighborhood.

- d) I would rather enjoy life in my own way than be admired for my achievements:

_____ true; _____ uncertain; _____ false.

- e) At fifteen or sixteen I went about with the opposite sex:

_____ a lot; _____ as much as most people; _____ less than most people.

- f) I like to take an active part in social affairs, committee work, etc.:
_____ yes; _____ in between; _____ no.
- g) It bothers me if people think I am too unconventional or odd:
_____ a lot; _____ somewhat; _____ no.
- h) Most people would be happier if they lived more with their fellows and did the same things as others:
_____ yes; _____ in between; _____ no.
- i) I like to do my planning alone, without interruptions and suggestions from others:
_____ yes; _____ in between; _____ no.
- j) I learn better by:
_____ reading a well-written book; _____ in between;
_____ joining a group discussion.

4. Indicate the strength of your agreement or disagreement with each of the following statements by placing the appropriate number in the space provided after the statement.

- 1. - very strong agreement
- 2. - strong agreement
- 3. - mild agreement
- 4. - mild disagreement
- 5. - strong disagreement
- 6. - very strong disagreement

- a) Human nature being what it is, there must always be war and conflict _____
- b) The most important thing a child should learn is obedience to his parents. _____
- c) A few strong leaders could make this country better than all the laws and talk. _____
- d) Most people who don't get ahead just don't have enough willpower _____
- e) Women should stay out of politics. _____
- f) An insult to your honor should not be forgiven. _____

g) People can be trusted. _____

5. Below are lists of names of all members of the Service Corps. Consider only the one group of the three of which you are a part. In the space provided, rate your fellow workers with respect to their general effectiveness in the community this summer. (Place a number from 1 to 5 in the space, according to the following scale). Comment on your ratings if you wish.

Extremely
Effective
1

2

3

4

Not at all
Effective
5

a) Northern Communities:

I

COMMENTS

Bryan _____

Doug _____

Edith _____

Eileen _____

Hans _____

Janice _____

John _____

Kathy _____

Peggy _____

Tom _____

Warren _____

b) Boyle Street

I

COMMENTS

Barry _____

Donna _____

Karen _____

Lynn	_____	_____
Ted	_____	_____
c) <u>Ponoka</u>		COMMENTS
I		
Dianne	_____	_____
Gail	_____	_____
Ozzie	_____	_____
Roseann	_____	_____
Ruth	_____	_____

6. The names of members of the Service Corps are again listed below. In the column provided, rank the members of the group of which you are a part. Numbers will go from 1 to 11 for the list of those who were in the north, and from 1 to 5 for the other two lists. Again, comment if you wish.

a) <u>Northern Communities</u>		
I		COMMENTS
Bryan	_____	_____
Doug	_____	_____
Edith	_____	_____
Eileen	_____	_____
Hans	_____	_____
Janice	_____	_____
John	_____	_____
Kathy	_____	_____
Peggy	_____	_____

Tom _____

Warren _____

b) Boyle Street

I

COMMENTS

Barry _____

Donna _____

Karen _____

Lynn _____

Ted _____

c) Ponoka

I

COMMENTS

Dianne _____

Ozzie _____

Roseann _____

Ruth _____

Gail _____

A P P E N D I X D

Interview Questions

1. Northern Communities
 - (a) Mothers of Children who Attended Playschool
 - (b) Native Assistants
 - (c) Informal Leaders
 - (d) Professionals
2. Boyle Street
 - (a) Mothers of Children who Attended Playschool
 - (b) Informal Leaders
 - (c) Professionals
3. Ponoka

MOTHERS OF CHILDREN WHO ATTENDED PLAYSCHOOL

1. (a) Did you meet the young people who set up the playschool?
(b) If yes, how did you meet them? (visits, meetings, activities, church, etc.)
2. (a) Did you like the idea of a playschool when you first heard about it?
(b) Why or why not?
3. Did (Names of Service Corps workers) get to know many people in the community?
4. Which people did they get to know best? (Indian, Metis, White).
5. Did the people like them?
6. (a) Do you think the playschool was a good thing? (Do you think the playschool will help your child do better at school?)
(b) Why or why not?
7. (a) Did you help with the playschool?
(b) If no, would you have like to?
(c) If yes, why didn't you help?
8. (a) Did (names of Service Corps workers) do anything else this summer in addition to running the playschool?
(b) If yes, what?
- were these good or bad?
9. Will any of these things carry on after (Names of Service Corps members) leave?
10. (a) Would you have liked to see them do something else instead?
(b) If yes, what?
11. (a) Could they have done more?
(b) If yes, what?
12. (a) Were you happy to see (names of Service Corps workers) go home?
(b) Why or why not?
13. (a) Would you like to have people like (names of Service Corps workers) live in your community for longer periods of time?
(b) If yes, how long?
(c) If yes, why?
(d) If yes, what could they do?
14. Have you ever been away from (name of area)?
15. (a) Do you want your children to stay here?
(b) Why or why not?

NATIVE ASSISTANTS

1. (a) How did you like working for the playschool?
(b) What did you like about it?
(c) Why did you like it?
2. (a) Would you have done anything differently in the playschool?
(b) If yes, what?
3. How did you hear about the playschool?
4. What did you think of it at first?
5. How long after it started did you start to help?
6. Would you be interested in this kind of work as a full time job, or would you prefer some other type of work?
7. Would you like to do this same kind of work next summer for pay?
8. (a) Do you think other people in the community would be interested in helping with programs like this?

(b) Which other people?
9. How well did (names of Service Corps workers) get along with people in the community?
10. (a) Did some people dislike them?
(b) Why? (Did they goof up in some way?)
11. What could they have done to make those people like them more?
12. Would you like to see someone like (names of Service Corps workers) come back to do the same kind of things next summer?
13. (a) How did you get along with (names of Service Corps workers)?
(b) Did you have any disagreements? (get details, resolution and consequences, if any).
14. (a) Were any activities organized for teenagers this year?
(b) If yes, how did they turn out?
(c) If no, if someone like (names of Service Corps workers) came back next summer to start some activities, would it work?
(d) Do you think it (was) (would be) a good idea?
(e) Do you think there should be a program like that during the winter?
15. How old are you?
16. How many years have you gone to school?
17. If still in school, how much longer will you stay in school? (probe for influence of summer's experience on school aspirations).

INFORMAL LEADERS

1. How did the project which (names of Service Corps workers) were working on turn out, in your opinion?
2. (a) Do you think it is a good idea to send students like (names of Service Corps workers) into communities like yours?
(b) Why or why not?
3. What have they done in your community this summer? (projects)
4. How could they have done a better job?
5. Will any of the things they have started carry on after they leave?
6. What has been the general reaction of the people in the community to the projects?
7. (a) What do you feel was good about the projects?
(b) What was bad about them?
8. Did they make any mistakes in carrying out any of the projects?
9. Which people did (names of Service Corps workers) spend most time with? (Indian, Metis, White)
10. (a) Would you like someone like (names of Service Corps workers) to come back next summer?
(b) If yes, should they do the same things or should they do something else?
11. (a) Would you like to see someone doing this same sort of thing in your community?
(b) If yes, what would you like to see them do?
12. (a) Did you hear any criticisms of (names of Service Corps workers) around the community? (activities and personality)
(b) From whom? (Indian, Metis, White)
(c) What were the criticisms?
(d) Were they justified?
13. How well did they get along with the kids their own age? (probe for reactions to dating, behaviour).
14. Did you know (names of Service Corps workers) were coming before they arrived?
15. What was your first reaction to the idea when you heard about them?
16. Have you changed your mind about them since they first arrived? (What do you think of them now?)
17. How long have you lived in this community?

PROFESSIONALS

1. What has been the general reaction of the people in this community to (names of Service Corps workers)?
2. What is the purpose behind the Alberta Service Corps as you see it?
3. How well do you think (names of Service Corps workers) achieved this purpose?
4. How could (names of Service Corps workers) have done a better job?
5. Do you agree with the purpose behind the Alberta Service Corps?
6. (a) Were (names of Service Corps workers) identified with any particular part of the community?
(b) If yes, which part? (Indian, Metis, White)
7. (a) Would you like to see Alberta Service Corps workers in the community on a year-round basis?
(b) If yes, what could they do?
(c) If no, why not?
8. (a) Did you hear any criticisms of (names of Service Corps workers) around the community? (activities and/or personality).
(b) From whom? (Indian, Metis, White)
(c) What were they?
(d) Were they justified?
9. How did they get along with kids their own age? (probe for reactions to dating behaviour).
10. Had you heard of the Alberta Service Corps before (names of Service Corps workers) showed up in your community?
11. What was your first reaction when you discovered Alberta Service Corps workers were coming to your area.
12. How long have you lived in this community?

MOTHERS OF CHILDREN WHO ATTENDED PLAYSCHOOL

1. (a) Do you know any of the university students who ran the playschool in the Bissel Mission this summer?

(b) If yes, how did you get to know them?
2. (a) When you first heard about a playschool being set up, did you think it was a good idea?

(b) Do you still think that?
3. Did any women from the area help with the playschool?
4. Did the playschool teachers do anything else this summer - like for the teenagers?
5. Is there anything else that you think they should have done?
6. (a) Would you like to have university students like them live here all year long?

(b) If yes, what could they do?

INFORMAL LEADERS

1. Did you know the university students who ran the playschool at Bissell Mission. How did you get to know them?
2. Do you think what they were doing was a good idea?
3. Do most people in the community feel that way?
4. Did they do anything else in this area besides run the playschool?
5. Would you like to see someone else like them come back next summer?
6. Would you like to have people like them living in the areas all year long?
7. What could they do if they stayed there for a year?
8. Did you hear any criticisms of them from the people in the community?
9. Did you know that they were coming before they arrived on the scene?
10. What did you think of the idea when you first heard they were coming?
11. Have you changed your mind at all since then?
12. How long have you lived in the community?

PROFESSIONALS

1. What has been the general reaction of the people in the community to the students from the Service Corps?
2. Do you feel that way about them?
3. (a) What do you think the purpose behind a Service Corps should be?
(b) How well do you think these students achieved it?
4. Did you hear any criticisms about the Service Corps from members of the community?
5. (a) Would you like to see members of the Service Corps living in the area on a full year basis?
(b) If yes, what could they do?
6. Did the kids that were there this year do anything else besides run the playschool?
7. Had you heard of the Service Corps before these people showed up in the community?
8. What was your first reaction when you heard they were coming?
9. How long have you been in this community?

PONOKA

1. (a) What was the general reaction of the staff in the hospital to (names of Service Corps workers)?
(b) What was the general reaction of the patients in the hospital to (names of Service Corps workers)?
2. What is the purpose behind the Alberta Service Corps as you see it?
3. How well do you think (names of Service Corps workers) achieved this purpose?
4. Could (names of Service Corps workers) have done a better job?
5. Do you agree with the purpose behind the Alberta Service Corps?
6. (a) Would you like to see the Alberta Service Corps workers in the hospital on a year-round basis?
(b) If yes, why?
(c) If no, why not?
7. (a) Did you hear any criticisms on (names of Service Corps workers)? (personality and activities).
(b) What were they?
(c) Were they justified?
8. Had you heard of the Alberta Service Corps before (names of Service Corps workers) showed up at the hospital.

9. What was your first reaction when you discovered Alberta Service Corps workers were coming to the hospital?
10. Have you changed your mind about them since they first arrived? (What do you think of them now?)
11. Could they have been more effective?
12. How long have you worked here?

A P P E N D I X E

Written submissions from members of the communities
and from members of the Service Corps.

1. Ponoka Staff Report on Alberta Service Corps
Volunteers.
2. Report from Ponoka - Ruth McNaughton
3. "Toward a Proposal for a 'Regenerative' vs. an
'Inverse' Feedback System for 'Head Start' Children"

- Ted Folkman

(originally printed in the Alberta Service Corps
Newsletter Crying in the Wilderness)
4. Report of the Boyle Street Project - Lynn Hannley and
Donna Koziak
5. "The Indian as I See Him" - Bryan Watt
6. Report from Fort Chipewyan - Bryan Watt

ALBERTA SERVICE CORPS VOLUNTEERS

The following report is the result of a meeting of the Charge nurses and Supervisors of wards which were involved in the activities of the Alberta Service Corps Volunteers, and the coordinators of the program. It is felt that all feelings and suggestions mentioned in this report, are a true reflexion of the feelings of the hospital as a whole. Although there was some initial difficulty in acceptance of the workers by the hospital staff, this problem was dissolved, and the workers were generally very well accepted throughout the hospital. We feel that although this says something about the flexibility of the hospital, it is certainly to the credit of the members of the Corps.

Purpose of the Alberta Service Corps

It is felt by the members of the Alberta Hospital, Ponoka, that within the very broad limits of the program, the hospital has met its aspirations in facilitating the volunteer workers to become members of the treatment team without becoming poorly paid members of the staff.

It was unanimously decided that the workers had done a very commendable job in applying their own personalities to the different situations, and in creating relationships with patients which before had not been reached to the extent that was proven possible. The most important contribution of the Corps to the hospital has been the enthusiasm with which they encouraged the more regressed patients to participate in every day activities. We feel that the regular and continuous contact with many patients has visibly

Suggestions re future planning and orientation of the volunteer worker:

It was felt that an initial orientation of the workers into our hospital was very important, and that at least one whole week should be spent in the guiding and introducing of the volunteers to patients, attitudes of the staff, files and keys, and all other aspects of institutional life which are frightening to the uninitiated. It was suggested that any orientation which takes place before the arrival of the worker should be in the direction of self-understanding in order to find security and confidence when confronted with new and frightening experiences. We suggest that the first week in the hospital be spent working with, and alongside, an appointed member of staff so that the volunteer can find security and help whenever needed. It was felt to be very important that the workers decide themselves in which areas they will work, rather than be appointed in a random manner.

Respectfully submitted,

Mrs. Mary Abt, Inservice Education
Department

Miss Cornelieta Smith, Occupational
Therapist

REPORT FROM PONOKA

May 12 - August 25, 1967
Alberta Hospital, Ponoka
--Ruth McNaughton

I began my work through the Occupational Therapy Department, which proved to be "home base". I worked with Miss Dennis in the morning class with the ladies on Lawncrest III for the first month and one half. It was through this class that I met Judy. She and I worked through the major part of her Grade Eight Language Correspondence course, and got started on Eighth Grade Literature. There were frustrating as well as good days, and sometimes it was hard to be patient. But we established a good friendship and I trust to continue it through letters, and having her up for a couple of weekends this winter.

Reading stories and making simple things with a couple of the mental defectives, on the same ward, proved enjoyable. This, as well as the aforementioned work with Judy, was especially a pleasure to me because of my interest in the teaching profession.

One of the greatest joys of the summer was taking two of the invalid patients on wheel chair walks. One in particular had not been outside for years, and so found everything extremely interesting. This, of course, doubled my enjoyment while spending time with her.

My views of patients, as well as what mental hospitals do for people, have been revolutionized. I had thought that individuals suffering mental illness were to be feared in many cases, and that once ill, were never

quite able to recover. But, I was very encouraged to see the number of discharges even during my short stay. I was also pleasantly surprised to find so many really nice personalities among the sick.

My report would be incomplete without mention of the Staff's helpful suggestions and encouragement to me. Without it, I'm afraid the work would have seemed impossible at times.

Not only has my summer been full of new experiences, challenges, frustrations, joys, and lessons, but it was a time when I learned much more about human nature, shared new problems, and increased my love for people. What more could one ask for a fruitful summer?

TOWARD A PROPOSAL FOR A 'REGENERATIVE' vs an 'INVERSE'
FEEDBACK SYSTEM FOR 'HEAD START' CHILDREN

PREFACE

- Ted Folkman

This should be fun, since I just thought of it while non-writing this editorial. First of all, I should explain what a feed-back process is. According to the "American College Dictionary" of 1964, "feed-back" is an adjective in Electronics denoting or pertaining to a system in which some of the energy of the plate circuit of a vacuum tube is returned (fed back) to the grid circuits. When this opposes the input, it is called inverse, when it aids the input it is called regenerative! As a noun it refers to a feedback system. Switching from Electronics to Education should be an easy process. The plate circuit is obviously Project Head Start, and the grid circuits are obviously Grades 1 - 12 in the Alberta School System. As matters now stand, many of us in the Head Start Program feel that we are dealing with our pre-schoolers at a qualitatively different level than they will be dealt with later in the Public Schools. We feel that we are offering them an integrated program, a program concerned with their total being, and not just their functional conformability to a functional society and educational system. We feel we are helping to generate within them a concern for people rather than things, cooperation rather than competition, being rather than function, a "love-in" rather than a "fight-in" atmosphere. Consequently, we are worried, and I know at least one girl who is positively worried sick about their future in the public schools, those great functional apparatuses for the proliferation of further, and even bigger and better, in

true American style, functional apparatuses. We are worried, and heaven knows justifiably, that our children will be subjected to inverse feedback, that is, feedback that is concerned solely with function, conformity, anonymity, powerlessness before the computer and the bureaucracy, who are fast becoming such good friends indeed, perhaps even bed-fellows. What we want, and what one day we will demand is a regenerative feedback which aids the integral and ontological input of some current experimental pre-schools and schools. The curriculum of the integrated schools is yet to be written, but we believe that some head start playschools and schools have made one or two steps in this direction. Let us look briefly at what the educational philosophy and psychology behind such an integrated school might look like.

A. Project Head Start as a Concern for the Whole Person as a Totality of Function-Being-Will

First of all, we have to ask ourselves what we are attempting to do in our Head Start Programs. This leads us to ask who we are dealing with, and already we find ourselves up to our necks in profound philosophical and psychological problems. Who are these little 4, 5, and 6 year olds who, through no fault of their own, have entrusted their little bodies, minds, and souls to us for 2 - 3 or 4 hours a day. First of all, they are bodies, and bodies have functions, some active and some passive. The passive functions have to be looked after (noses to be blown, hands and faces and bodies to be washed, bodies to be kept healthy), and the active

functions have to be developed (movements to be coordinated, hands to be steadied, eyes to be sharpened). But these children are more than the perfection of their functions. They are also minds and beings. They are sensitive not only to heat and cold, but to a smile or a tear to a caress or a frown, to a hug or a good scolding. They are not concerned only with themselves, though at this stage they quite rightly are that, but they wonder about all the other little children. They wonder about "teacher". They can say "who" as well as "what", "you", as well as "me", "I" as well as "me". If they can't yet, due to some unfortunate home up-bringing, they soon will in a relaxed surrounding with their peers and their non-authoritarian, non-leading teachers. This last is extremely important, as sensitive being cannot develop under insensitive leadership.

Finally, these little people are souls and wills. They are not only sensitive to their surroundings and conscious of other beings around them, but they are obviously creative little devils. Turn them loose on a blank sheet of paper, on a carefully programmed puzzle, on a carefully chosen book or comic book, and a sensitive person will be able to penetrate the seeming chaos which protects the invisible structures and patterns of their souls and wills. Such are the three-brained little beings a good Head Start non-teacher is intrusted with. They are dear enough to be caressed, but they are also fragile and delicate enough that should you drop but one of them, he would probably break.

B. What Do We Do When He Gets To Grade One?

We have concentrated on cooperation, on sensitivity, on the person, on the individual, and now what happens. Chances are that he will be crushed even harder than if we had stayed away from him in the first place. From grades one to about four, the damage has been done, the individuality has been crushed, the personality has been destroyed. Please don't think I'm exaggerating. It happened to me. Probably, it happened to you. During these grades, grades one to four, ages 7 - 10 approximately, being and will are finally forgotten forever. The little functional mechanism whose nose we blew in playschool has by now had his mind blown by a faceless, automated, insensitive educational system, an almost exact replica of a faceless formless, technological world outside. Gone forever is his status as a human being and his integrity as a spiritual will. He is already a functional apparatus for the transformation of food, science, and possessive individualism.

C. What Has Occurred by the time this Faceless, Formless Mass of Humanity has been Kicked and Shoved Through, Let Us Say, Grade Eight?

An evolution of function has indeed occurred. All is not lost, for indeed the functional part of the human organism is capable of almost infinite development. The functional mechanism is well on his way to filling a slot in one of the departments of industry, business, or government. He may be good technological material, good scientific material, good educational material, good mythological material, good religious, anthropological, sociological, or psychological material. He is raw

material for a fantastically complex and naive technocracy which still believes that the good guys (i.e. the cowboys) are fighting the bad guys (i.e. the Indians) in Vietnam. Is there a way out? How many grade eights commit suicide?

D. What Happens from Grade Nine to Grade Twelve?

Nothing really happens anymore, because you see nothing can really happen anymore. By this time our functional mechanism is completely automatic, and as far as Being and Will are concerned, completely asleep. His life is "the stuff dreams are made of". His Being and Will are gone forever. He is concerned only with "how" things work. What they are and who they are doesn't even enter his head. What about his nose now? Clean. Always clean. Endlessly clean. Guaranteed. Insured. Even his nose is insured.

E. What Can We Do About It?

Think! And Act!

REPORT OF THE BOYLE STREET PROJECT

- Lynn Hannley and aided by
Donna Koziak

A. Introduction

The idea for the Boyle Street Project began in early January. Four people (Karen Mayne, Ted Folkman, Donna Koziak and Lynn Hanley), who were concerned with education decided to start a Head Start Project in an Edmonton community. It was decided that the best area for such a project would be Boyle Street.

For the next few months most of our time was spent seeing various people in order to obtain some financial support. This is the point at which the Alberta Service Corps became involved. Since the Alberta Service Corps was looking for an urban project and we were looking for financial support, some form of a merger occurred.

B. The Head Start Program

Being basically anarchistic we attempted to set up a completely non-structured Head Start project. Instead of placing emphasis on discipline, we placed emphasis on doing - drawing, painting, building with blocks, etc., and when we provided an exciting enough number of alternatives for the children to choose from, an internal order arose negating the necessity of an externally imposed order. For the first few weeks the situation was rather chaotic, but we were willing to take the time to let the situation evolve.

Everything that we worked with in the school was on an experimental basis. Because children are generally very creative and willing to do their own thinking, nobody was told how to build with blocks, how to draw, what to draw or paint, etc.

It is impossible to quantify the success or lack of success of the Head Start Project. There were, however, noticeable changes in the children. These are best explicated by means of a before and after chart.

BEFORE

AFTER

(or "in the beginning")

- | | |
|--|---|
| - would not listen to stories | - would listen to stories and requested them |
| - destroyed all the materials | - used the materials to create whatever they wanted to |
| - some sharing of materials | - great deal of sharing |
| - could not take part in group games | - could take part in group games with exceptions, depending upon the emotional state of the child at the particular time. |
| - could not take part in creative movement and dramatics | - willingly took part in such |
| - could not function if forced to and were not interested in what was going on | - <u>could not</u> function if forced to and were not interested in what was going on. |

It should be noted that the above statements are not absolute but they refer to the "average child".

We tried not to force the children to do anything because we felt that this would only instil negative sentiments. The result of this would be that the child would not participate at a later date even if he had generated interest in the situation.

Children generally were prevented from doing only those things that would endanger other people. The prime importance was thus placed upon people and not material objects. Before I go on to give some recommendations for future Head Start schools some discussion about the relevance of even having such a program is necessary at this time.

Examining the emphasis in our school and comparing it to the school system which the children will be entering, one finds a great difference between the two. Our Head Start school did little to fit the children into the existing school system; in fact, at times our approach might have affected the child in such a way as to cause problems because the child would not fit into a regimented system.

What we attempted to do in the school, and partially succeeded in doing, was to stimulate to some extent some of the intellectual processes of some of the children. Our approach to learning was primarily organic and not forced learning as practised in the school system. However, we could not have run a school which would have prepared the children for the existing system because we do not believe in the manner in which education is presently being handled. Therefore, our Head Start school, if it is to have any effect at all, would have to be followed up in some

manner - the best program would be a freely run grade school.

C. Recommendations

1. Getting Children to Come - We went around and picked up the majority of our children - this was good for the following reasons:
 - It ensured that the children would come.
 - It placed us in daily contact with the family.
 - There was a definite difference in the attitude of the children we picked up as opposed to the ones that were brought by their parents. The former were willing to try new things and were generally very open while the latter were shy and generally afraid to try new things.
 - One of the most valuable aspects of the project was the walk to and from school where we were able to have group discussions more freely.
2. Toys - The fewer toys one has the better it is for the children. Having no ready made toys allows them to exercise their creative talents in constructing what they want. In fact, it is probably best to start out with no equipment and to generally introduce various things. (This was practically opposite to the way that we operated.)
3. Supplies - Supplies such as paper, paste, paint, crayons, scissors, brushes, chalk, boards, puzzles, blocks, and plasticine, should be available in abundance so that no class time will be lost in securing them. The order forms from Moyers may be used as a possible guide to what our class of 60 children used.

Books should be available not only for use in the classroom. There should be an adequate supply of books to enable the children to take them home at nights. Perhaps some church group or service organization would be willing to donate books for future projects.
4. Location - The best place to hold such a school we found was in our own home. Such a class normally had a small number of children and this allowed for more individual attention and eliminated the institutional atmosphere such as was generated by the church.

5. Field Trips - Field trips are one of the most important parts of the program offered in such Head Start schools. We strongly recommend that any future projects of this nature have funds set aside for this purpose. It is all right to talk about the zoo, but a child cannot relate to a zoo until he has been at one himself.

General Comments on the Service Corps

A. Selection

There were basically two broad categories that people who were hired would fit into:

1. There were the people who had no idea of what they wanted to do during the summer, but were willing to devote it to the Alberta Service Corps, doing what the Service Corps wanted them to. (This does not imply restrictive jobs.)
2. There were us (the four previously mentioned) who joined because we wanted to do a particular project and were looking to the Alberta Service Corps merely as a bank.

The result of this was a division of feelings among the Alberta Service Corps members. We, particularly myself, did not feel a part of a Service Corps and felt no obligation towards the Alberta Service Corps as such. As far as I am concerned such a feeling is valid because it is not the Alberta Service Corps as an entity itself that is important, but it is the work that the people are doing. (Such an attitude arises because I am basically anti-organizational - possible exception SUPA - which is not an organization.) If it is desired that the Alberta Service Corps be maintained for itself, then it should only hire people who have not thought about a project.

B. Non-project Areas of Involvement

There was a type of identity crisis that we were going through during the four months in the area - were we to be strictly project-oriented or were we to be some abortive form of community organizer? We realized that in such a short time it was ridiculous to think in terms of anything but a project, but when the situations arose we found it hard to remain uninvolved.

In addition to becoming involved with a family whose children were being taken away by the Welfare Department, we became involved with the teenage group. We closed up our school two weeks before the end of the summer to enable us to devote more attention to the teens. Donna and I are still involved with the teens and are helping them look for a place for themselves.

We were fortunate that we were able to establish some strong relationships with the teens. It would have been much harder if we had been viewed as Alberta Service Corps workers who were just in the area for four months trying to do a project which necessitated for its success that we make some fast friends. People are not machines that turn on and off; relationships take a long time to develop. (It took three months to get into the teen group.) These relationships cannot readily be terminated at the end of the project time.

C. Recommendations

Examining what happened in our project and what happened in other areas, I would advocate the death of the Alberta Service Corps as a four month project-oriented organization. It is realized that no social change can be achieved in three months and the services that the Alberta Service Corps provides are irrelevant when viewed against the whole society. If the Alberta Service Corps is willing to become a two year project group like the C.Y.C., with provisions made in most projects to take students on for the summer, then perhaps it should continue to exist. But then the question arises - why duplicate the C.Y.C.? I know for myself that I would never work on another project which supposedly terminates in three or four months. Most projects require total commitment and this is not possible where there is a short time limit. Unless the Alberta Service Corps is willing to recognize this fact, it will choke itself before it gets a chance to develop.

THE INDIAN AS I SEE HIM

--- Bryan Watt

I find the Indian mind very puzzling but I think I am beginning to understand why and how they have developed the attitude they have toward life. For centuries the Indian lived naturally like any wild animal, killing enough food for supper, and perhaps breakfast, but not worrying about the day after since that always seemed to take care of itself when it arrived. Their only concept of work was the amount of effort needed to survive and no more. By their value system, anything you can't eat, drink, wear, sleep in or make love to has no value and is certainly not worth toiling for on a beautiful sunny day. Many Indian children are still being brought up by this value system in spite of the white man's efforts to interest them in more "important" things. The white man calls this laziness but how can he expect the Indian to care about the same things he does and waste eight hours a day doing a boring task? The Indian children are reared in a non-competitive environment and lack the outlet for aggression that the white man has in his high pressure, dog eat dog society. Perhaps this is one of the reasons why they tend to become very aggressive when drinking has removed their inhibitions. The Indians have a much healthier attitude toward sex than the white man does. They treat it as a natural drive not to be overly suppressed and let their conscience be their guide instead of a set of rigid social norms.

The Indian's primary interests are still hunting, trapping and fishing. It is becoming increasingly difficult to make a living at these

things yet it is obvious that the majority of Indians can not and will not be made into white men. The answer must be to find some natural resource the Indians can develop profitably and yet retain their freedom from binding schedules and worries of the future. The Indian way of life is superior to that of the white people in many ways and we must learn to respect it as such. Welfare is certainly not the solution and neither is assimilation but greater understanding on the part of the white people is the first step. The problem is more ours than it is theirs.

REPORT FROM FORT CHIPEWYAN

-- Bryan Watt

I will list all the projects I was involved in and give what in my opinion were the reasons for the success or failure of each.

Our first real contact with the people came about two days after we arrived. Warren and I were throwing a football around when a gang of native boys passed by. We asked them to join us and the result was an enthusiastic game of football. It turned out that some of these boys became good friends as the summer progressed. We found that our football was the best means of meeting people during the first couple of weeks. At this point people began to classify us as recreation directors.

Baseball League

Baseball is very popular in Fort Chipewyan during the June month and there are often "pick-up" baseball games going on in the evenings. A number of people, mostly young men 18 - 25 years had remarked to us how nice it would be to have a regular league. We called a meeting at the community hall and put up posters. About fifteen fellows showed up and teams were picked. A number of players were added to each team who weren't at the meeting "but would play for sure". It was arranged to play three games per week at times which the majority thought were most convenient. For about two weeks things went fairly well with most players showing up. After this attendance got very poor in spite of posters etc. and there was seldom enough players to form one team let alone two.

Reason for Failure

There was a ball tournament scheduled for July 1st in Uranium City which a number of the key players were interested in going to. To send a team would cost well over a hundred dollars and we were asked if we could raise the money for it by dances etc. We felt that we only had so much money raising potential in the community and we didn't feel this was such a worthy project since the Uranium City ball tournaments usually involve more drinking than ball playing. We told them how they could go about getting the dance hall and have a dance and that we would be glad to help but were not going to do it ourselves. They didn't do anything about it, the Uranium City idea fell through and everyone suddenly lost interest in playing ball. The immediate reward had been removed and the reward of a league championship at the end of the month was just too vague and far away to be concerned with.

Track Meet

About mid June we decided to hold a track meet for the children, hoping to generate enough interest for a possible Track Club. There had not been a track meet for years in Fort Chipewyan and ours was very successful with over two hundred children and young people participating. Everyone enjoyed themselves and seemed quite happy to receive ribbons as rewards. The RC Mission donated prize money for races for older age groups. A number of teachers helped us run the track meet. A one day, immediately rewarding event like this always has a good chance of being successful.

July 1st Sports Day

We volunteered to take over the July 1st sports from the Entertainment Committee. We planned another track meet for the younger children and swimming races and canoe races for older children and adults. The track meet was reasonably successful but the water sports got almost no response. Poor weather was the biggest factor, plus having to schedule these events for the morning so as to not interfere with the gambling etc. in the afternoon. Also, the swimming program may have been over publicized. The many posters were too detailed and complicated, asking people to show up at too specific times. If a poster is too detailed many people won't bother to read it.

The main lesson we learned here was not to structure this type of event too much. Waiting for the response before starting the event is more successful than beginning the event and hoping there will be a response.

In the afternoon Warren and I operated a roulette wheel in the Community Hall, making over a hundred dollars for the community association.

Canoe Race

The Canoe Race scheduled for July 1st and postponed because of rough water was held a couple of weeks later. We ordered a large trophy to be passed annually and had \$36.00 in prize money donated by the Community Association. The race was very successful with many participants and spectators. Swimming races with prize money were also held but proved only half successful mostly I think because of the people's shyness in performing in front of large audiences.

Study Classes

Study classes were held for a few weeks prior to final grade nine exams. The response was generally good with five to eight of the class of thirteen showing up. Warren did most of the supervising and gave some personal tutoring. I believe that at least three students got better marks because of having this place to study. If nothing else, it was a constant reminder that final exams were coming and that all students should be concerned about them.

Head Start Program

The head start program started July 3rd. We visited every house in town beforehand explaining what it was and gathering names of eligible children. For the town children, we hired a truck and driver to make two trips both ways to the Parish Hall, stopping at a number of places. Father Mousseau was very helpful, giving us use of the Parish Hall and some furniture for children. We borrowed some minor supplies, plasticine, etc. from the school. During the course of the playschool, four native girls helped as teachers, two of them because of their interest in kindergarten, two because of their interest in us. Only one girl stayed the full length of the kindergarten, that being Warren's girlfriend. Attendance at the kindergarten ranged between 35 and 43 for the first couple of weeks then beginning to drop off as families moved to the bush for the summer. For the last two weeks attendance ranged anywhere from thirteen to thirty depending on the weather and what day of the week it was. For the

twenty-five or so children who came regularly, I think the kindergarten was very beneficial. They learned to work as a group and get along together and many very withdrawn children came out of their shells and were often very creative. There were, however, some drawbacks to our kindergarten. The largest was our very limited knowledge as to how a kindergarten should operate. My suggestion in a case like this would be to send in another A.S.C. worker for a week or so who has this knowledge and can help in setting up the kindergarten. Education is very important at this stage and the very best should be made available if there is to be any at all. Getting involved with these children and learning ways to communicate with them was the most satisfying part of the summer to me.

Teen Club

In early August two girls approached Warren and I regarding starting a teen club to put on such things as dances, picnics, etc. We helped them obtain use of the community hall for a meeting and put up posters, etc. advertising it. About twenty teenagers, mostly boys, showed up. We tried to stay in the background, but Warren and I found we had to guide the meeting along or it would have broken up through lack of organization. Officers were chosen and this is where the problem began. Neither of the girls who originally suggested the club got on as the club president, although one was on the Executive Committee. This committee was to meet a couple of days later to arrange membership cards and make plans for a dance to be held the following week. Half the Executive

Committee didn't show up, the girl who suggested the club refused (as did her friends) to co-operate with the President, and the rest of the Executive and the whole idea bogged down. The members of the Executive Council who were still interested tried to organize another meeting but there was little response and they soon lost enthusiasm. Incidentally, one of the members of the executive committee who didn't show up was a boy who later complained about the lack of things for teens to do in Fort Chipewyan.

Perhaps a better method of approaching this would have been for Warren and I to take over the teen club and run it, gradually transferring the responsibility to the local teens.

Library

Before we went up to Fort Chipewyan, about 450 pounds of children's books were gathered by a book drive at King Edward School, where Warren once attended. These books were later shipped free of charge by PWA to Fort Chipewyan where, with another fifty pounds of books gathered in Fort McMurray, a reading room was started in the Parish Hall where we also held our kindergarten. We decided to have about three sessions per week where people could come to read for a couple of hours and take the book home if interested enough. The night sessions were fairly well attended with twenty to thirty people, mostly children showing up to read. The afternoon sessions were not attended at all. The reading room was advertised by permanent posters put up throughout the town. The books are presently being stored at the CDO's residence and will be moved to the new addition of the

community hall when it is finished to form the core of the library. We found an old retired gentleman, Bill Moore (ex-magistrate) to organize things at that end and help find, or act as, a librarian. The books in the collection are of very good quality with most of the old standards of any good children's library represented. Warren and I still have \$25.00 which we raised through the community which we are going to use to rent books through the extension library when everything is ready at Fort Chipewyan. This money will also be used to set up a filing system for the books.

Bingo and Dance

To raise money for materials and transportation costs of our kindergarten, Warren and I held a bingo and dance, making \$93.00. We got excellent co-operation from the local ladies who made sandwiches etc. and helped serve them. The Community Association was also very helpful by lending us the bingo cards, etc. Prizes were donated by local people and stores. We still hold the balance of this money (\$25.00) which we are going to use to help set up the library.

Attitudes of the People in the Community Toward Us

We found the easiest people in the community to work with were boys three to four years younger than us. They paid us the most visits and much of the time seemed to be the only group really who seemed to be interested in what we were doing. Communication with people our own age (19 - 21) was quite poor possibly because they felt we were competing with them both

in sports and socially. I found that the better I performed in baseball, the more isolated I became from the other players my age although it increased my popularity with the younger kids. I found this very puzzling at first and gradually shifted my role from player to someone who simply helps with the games. We got to know some of the native girls quite well and I feel may have created more resentment toward us from the boys our own age. A possible solution to this would be mixed groups where one could find female companionship and thereby avoid getting involved with native girls and creating resentment. The presence of A.S.C. workers of the opposite sex would have a moderating effect on the conduct of everyone in the group.

The elderly ladies of the community were easy to work with. In Fort Chipewyan it's a small clique of influential native women who really run the town as far as social events etc. are concerned.

Recommendations

I feel the best way A.S.C. could serve Fort Chipewyan would be with a group of four: two boys and two girls with the boys living out in Dog Head and the girls living in the town itself. The girls main function would be to run a good head start program and do recreation work with other girls their own age. (baseball, handicrafts.) The boys main function, besides helping in the kindergarten, would be recreation. A divided group like this would be in a good position to get some teen club organization going by getting boys and girls to work together. If such a

large group is not possible, one girl and one boy would also be quite effective. There is a disadvantage to having two or more of one sex together, that is they may depend too much on each other's friendship and not be forced to mix with the local people.

Sweetgrass Landing would be a good place for the A.S.C. next year. A head start program or any activity for younger children is badly needed. There is no real recreation for the men working there either. Because Sweetgrass is such a miserable hole, perhaps a group sent here could be rotated with a group at Fort Chipewyan (one large group operating in two places). Contact with most of the people would not be hampered too much since most families at Sweetgrass also rotate back and forth from Fort Chipewyan.

